

THE ECLECTIC REVIEW,

FOR AUGUST, 1827.

Art. I. 1. *Speech of the Earl of Farnham on the Reformation in Ireland*; delivered at a Meeting held in Cavan. 1827.

2. *Resolutions of the Reformation Society.* London. 1827.

OUR attention has been called, by the publications referred to at the head of this Article, to one of the most important subjects that have lately engaged the notice of the Public of these Islands. The REFORMATION IN IRELAND, as it has been called, and as we think it deserves to be called, is one of the most remarkable events of modern times. There was no part of the world where the religion of Rome had entrenched itself more strongly, than in Ireland. Its position in Italy itself did not appear half so secure. In the latter country, it was exposed to the danger of being crushed by the weight of the Establishment which was reared for its ornament and support, or of perishing of the corruptions and the moral *malaria* that infest Courts and Cabinets. In Ireland, the case was different. There, the languid and debilitated superstition of Rome acquired a considerable degree of strength and vigour: it wore a countenance of health and an appearance of robustness, derived from the *political* struggles in which it had been engaged for a series of centuries.

The small mixture of Protestantism which existed in Ireland, served, not to impede or to check the growth of Popery in that country, but, by pruning the luxuriance of superstition, and lopping off its rank and unsightly branches, to recommend it more strongly to the favour and affections of the people, and to extend and sustain its power. It is well known to those who have paid any attention to the features of Popery on the Continent and in the Sister Island, that, in the latter, the religion of Rome presents itself with a much more mitigated and decorous aspect. Its softened lineaments and subdued

tone, we attribute to the mixture of Protestantism which has prevailed in that country; and, accordingly, we may observe, that, in the north of Ireland, where that mixture is greatest, the Roman religion assumes the least corrupt and least objectionable character, and preserves the most quiet and respectable demeanour.

It supplies matter of very curious speculation, but the fact is incontestible, that the Protestant Church of Ireland has, both in its political and its religious capacity, greatly cherished and promoted the growth of Popery in Ireland. The political persecution under the penal laws, served only to make the people cling more closely to their old forms of worship; as the traveller in the fable wrapped his cloak about him, and held it with a firmer grasp, when the wind puffed hardest, and exerted itself most to blow it away. People are seldom induced to surrender their opinions, by blows, or by injuries inflicted upon their property or their privileges, as subjects of a free state. If the political machinery contrived for the conversion of the Catholics failed altogether, the failure of the religious system was still more remarkable. So absolutely did the Protestant Establishment in Ireland rely for its security upon the arm of the State, and upon the penal laws, that it neglected making any religious effort whatever to defend itself against the encroachments of the Church of Rome. The decline of Protestantism in Ireland seems to have commenced with the enactment of the penal laws in the reign of Anne, or perhaps earlier, when William was compelled to an infraction of the treaty of Limerick. As the penal code swelled in the reign of the first and second George, Popery increased in bulk, and Protestantism faded away; until, at length, the flesh dropped from its bones, and it appeared before the world the crowned and sceptred skeleton that astonishes the present age.

In many parts of the South of Ireland, the church-books inform us, that, about the period we refer to, there were large Protestant congregations. The lists of communicants at Easter are full and closely written; and the names are the same as those of the present inhabitants of the parishes, all of whom are now zealous professors of the Romish religion. In some of the parishes we refer to, the parish clerk now enjoys the double office of clerk and congregation.

The fatal support, if such it can be called, which the Protestant Church derived from the penal laws, took away competition, and acted as a premium upon neglect of duty. What had the Church to lose by the defection of its congregations? Nothing. Was there any thing which it might gain? We answer, there was much. The Church lost nothing of income by the defection

of its congregations : on the contrary, it gained income ; and, what many churchmen value more,—it gained leisure. The clergy, having no congregations, were able to attend to their own pursuits,—to the labours of the farm, to the refinements of literature, to the enjoyments of society, to the duties of the magistracy ; sometimes to the military discipline of the yeomanry ; frequently to the construction and superintendence of the roads ; as well as to rural sports, and to all the pleasing occupations of the rich and idle.

This was no small gain to mere men of the world ; but this was not all. It is well known in Ireland, that the tithe is to be had in greater amount, and with more ease, from the Roman Catholics, than from the Protestants. The fewer the Protestants in a parish, the more the leisure, and the greater the income. A congregation, moreover, will require a curate, or, perhaps, more than one ; and where much is to be done, the curate must be a man of some capacity, who will require a decent maintenance. A man kept only for form's sake may be had cheap ; but a man capable of actual business is often a dear article.

Protestant congregations sometimes pay their tithes grudgingly and with much grumbling. They consider that they are entitled to receive value for what they pay ; and where they are dissatisfied with the value received, they are reluctant payers. The clergyman cannot discharge the transaction altogether, as far as relates to his own congregation, of this character of *quid pro quo* ; nor can he always proceed to extremities with men between whom and himself the relation of pastor and flock is to be maintained. He must yield frequently, and take what he can get.

His position is different with respect to his Catholic parishioners. He deals with them upon the footing of the act of parliament. He has no argument but one, and that is a short one:—he refers to the armed police. He collects his tithe upon the high ground of a government tax, which saves a world of trouble, and permits no diminution or defalcation. If harsh measures are to be proceeded to, the parson will not be placed, the next sabbath, under the awkward necessity of expounding a law of forgiveness, and of insisting upon maxims that require as indispensable the abandonment of right, and the relinquishment of property, for peace' sake.

In fact, we have known parishes in Ireland preferred for having few or no Protestants. And we know that there are *now* clergymen in that country, who shudder at the thought of the increase of labour, and the diminution of income, which must be the effect of any great extension of the *Reformation*.

The clergy of the Church of Ireland have been rendered unfit for their duties by the wealth of their livings. Before the ancient Church of Ireland had submitted to the yoke of Rome, the country was divided into very small parishes,—so small as to prove the existence of a very high degree of advancement and population. After the Danish and British invasions, the country declined in civilization and population, and it became necessary to enlarge the parishes in order to furnish an adequate maintenance for the clergyman. The Reformation, mismanaged under Elizabeth, having produced a new series of wars, created a further necessity for enlarging the parishes, inasmuch as the country had suffered a still greater degree of impoverishment and depopulation.

For a considerable time after the Peace of Limerick, the clergy of the Reformed Church had congregations,—sometimes small ones, but generally enough to give them occupation. The country was poor, and the clergy were not over rich, and they performed the duties of their offices respectably. As the condition of the country improved, the clergy began to rise into an unsuitable degree of affluence. But, as the dominion of the law was, as yet, but imperfectly established in Ireland, their incomes were still in a great degree dependent upon personal influence and character. It was necessary that they should be something more than magistrates and country gentlemen; and, accordingly, there were at this period many excellent and pious country clergymen in Ireland.

The largeness of the parishes, which had been occasioned by the depopulation of the country and the poverty of the people, began to be felt as an evil, as population increased, and as some degree of wealth accumulated. The clergy were in danger of being too rich, and the congregations of becoming too numerous. As far as the former evil was concerned, it was checked by the *agistment* law. The act of agistment, passed by the Irish Parliament, has been much abused; but there is no doubt that, as far as it went, it was a substantial benefit to the country. It was a remedy for an evil, not well applied, nor directed exactly to the seat of the disease, but still, it was a remedy, and its effects were remedial. The law of agistment relieved grasslands from the burden of tithe. It has been objected against this measure, that it was a relief to the rich, while it left the burden undiminished on the shoulders of the poor. Between the tithe of grass, and the tithe of corn and potatoes, we imagine that the Church would not elect to take the former; but the complaint was, that they had not all. It seems, indeed, that the title of the Church to the tithe of grass was never clearly settled in Ireland. There is reason to think, that the

ancient Church of Ireland did not claim it, and that the agistment law was founded upon a tradition which denied the title to this tithe. The effect, at all events, was beneficial. It checked, in a small degree, the rapidly increasing wealth of the clergy on the one hand, and the more rapid increase of population on the other. The latter effect resulted from the restraint it imposed upon tillage, and the encouragement given to pasture.

But the astonishing improvement which took place in Ireland under Mr. Grattan's constitution of 1782, gave an impulse to tillage and population, which, in spite of the law of agistment, doubled and trebled the incomes of the clergy. These were still further increased by the corn-laws, which laid open the trade in grain between the two British Islands. The effect of the latter law was immediate and surprising. It swept away the flocks and herds which had covered the country, and turned the green pastures into corn-fields. As tillage requires many hands, such a change necessarily operated as a premium upon population; and the free export of corn to Great Britain, accelerated very much the progress of population at that period in Ireland.

All these circumstances contributed to raise the condition of the Protestant Clergy,—to transform them from devout and laborious clergymen into a class of country gentlemen, possessing a taste for the elegancies and refinements of society. There was a double process going on,—that upon the land and population, and that upon the clergy; and the effect was, to separate and alienate the population from the Church. But, together with this double process, other changes were in operation. Tillage does not bring wealth into a country, unless the corn grown in it be consumed there also. The increase of tillage in Ireland had the effect of sending wealth out of the country. The absentee system had been an old disease of the land; and the Union, which occurred about the time that this free trade in corn was established, contributed of itself, and concurred with the corn-law, to aggravate the evil. Both measures augmented the number of absentees.

The increase of rents which was derived from the increase of tillage and population, enabled great numbers of the smaller gentry to quit the country. The Union, by removing great numbers of the higher classes, and changing the seat of power and influence, created an attraction which the minor gentry could not but obey as soon as they were in possession of the means. And their removal from Ireland had the effect of impoverishing the country, both by the withdrawal of their expenditure, and by leading to the exaction of high rents, to which

men living in a more expensive country, would soon be compelled to have recourse, and would have the less compunction in so doing, while at a distance from the scene of the exaction, and removed from all knowledge of the distress it might occasion.

As rents rose in Ireland, as tillage extended, as population increased, the country became poorer and poorer, and every day added to the number of absentees. This increasing poverty of the country, together with the increasing tillage and population, and the constant diminution in the number of resident gentry,—all tended to lift the clergy out of their proper sphere, and to give them, more and more decidedly, the air and character of mere gentry. That which impoverished the country, (the increase of tillage and of prices,) enriched them. The great extent of the parishes, which had been laid out upon a scale suited to a thin population and to pasture-farms, converted them into a kind of extensive landholders, and raised them into a position in society above the class of small gentry, who still lingered in the country, only because they were too low in the scale of income to quit it.

Having reached this point, the consequences were obvious. The clergy might have been, and perhaps were, valuable as gentry, but they ceased to be clergy, except in name. Their congregations quitted them; and having no other choice, they joined their neighbours, and were incorporated in the congregations of the Romish clergy. In this process, it is apparent that the clergy left their congregations before the congregations left them; and such was the fact.

Where the remedy of this great evil is to be found, or how it is to be applied, are now become questions of immense importance. That the great extension of the Romish religion in Ireland which has taken place within the last century, the utter extinction of the Protestant congregations in many places, and their lamentable decay every where, is an evil, even in a political point of view, of a very serious nature, will hardly be disputed, except by the partizans of Popery. It seems indispensable then, in the first place, that the Protestant clergy should be brought back to their original vocation of ministers of the gospel. To this end, they must renounce their secular pursuits, and forego their magisterial functions and dignities, together with the profits and other advantages of road-making, and grand-jury jobbing. They may credit their bibles, that they cannot be men of this world, and ministers of the next; they cannot serve two masters. But this can hardly be accomplished to any extent, while they enjoy the large incomes and extensive parishes of which they are now in possession. The amount of the income would be a temptation in the way of a

pious and sincere man ; and the extent of the parish would make it impossible for the rector to perform his duty well, or conscientiously, towards his congregation, if it were to increase so as to embrace any considerable proportion of the inhabitants of the place. At present, every thing is opposed, in the case of the clergyman, to a conscientious performance of his duty : his pecuniary interest, his ease, and his importance, are all adverse. If he would convert men to a new faith, he must deal with them, perhaps, with less strictness when he comes to treat for his tithes. He must abandon the *presentment*, must leave the correspondence with the *Secretary at the Castle*, and similar matters of dignity and emolument, to other men, and he must take up a life of labour and privation.

There are some men in the Church of Ireland who are capable of all this, and of more if it were necessary ; but it is not to be expected that they should be a numerous class. The best thing, undoubtedly, that could be done, would be to identify the interest and the duty of the clergy, by making, to some extent, their incomes dependent upon the numbers of their congregations. Various plans might be suggested for this purpose. For instance : the Rector might be entitled to a full tithe from the members of his own congregation only, and to no more than one half or two thirds of the tithe of Catholics or Protestant Dissenters ; the remaining portions of the tithe of such persons to be applied to charitable purposes, or to the payment of their own clergy, if thought proper. Besides this, it might be necessary, perhaps, to divide the parishes, and to reduce them to a reasonable size ; or to secure, by some means, a sufficient number of curates with reasonable salaries. Probably, the latter would be the best arrangement.

In the mean time, it is consoling to find, that a considerable improvement has taken place within the Church of Ireland. A number of pious and zealous men have appeared in her ranks, and, in spite of all the temptations and disadvantages that beset their path, have proved themselves true soldiers of the gospel.

It is some years since several good and reflecting men, both in the Church and out of it, began to perceive that Protestantism was disappearing fast from every rank and class of society in Ireland, except the highest. Hardly a vestige of it remained among the peasantry, or the poorer population of the towns. They saw, too, that the extension of the Catholic religion had not improved the habits or morals of the people. Connected with that religion also, there was found to exist a degree of political discontent, arising naturally out of the popery-laws, which threatened the Church as a religious establishment, and was not unattended by danger to the State. This view of the

matter created alarm ; and the alarm soon spread, and reached other descriptions of persons.

There were three classes of the community who were excited into considerable activity by the views that were now presented to them. The first were those whose motives were purely religious, and who were sincerely concerned for the spiritual welfare of the people. The second looked solely to the safety of the Establishment, its wealth, power, and predominance. They rightly concluded, that no power of the State could long sustain an establishment which had no basis in the population of the country. They saw that, sooner or later, the people would prevail against the Church, if they were suffered to continue in hostility to it. They were anxious, therefore, to reconcile the people to the Establishment, not because of any concern they felt for their spiritual well-being, but that they might become a bulwark to the temple, of which the class we allude to, like the silversmiths of Ephesus, made great profits. A third class did not regard the Church with much anxiety ; and had they not viewed it as a pillar of the State, would have been inclined to think it a nuisance ; and some of them were more disposed to look upon it as an unsightly incumbrance to the building, than as a support. This class were concerned for the safety of the State only. They saw that the popery-laws had placed the Roman religion in hostile opposition to the State ; and not being able to accomplish the repeal of those laws, they dreaded the extension of that religion which carried in its bosom a deadly enmity to the political arrangements of the country.

All these several parties concurred in the necessity of making an effort to bring over the people, or some portion of them, to support the Establishment ; but the first class were by far the most active and efficient in taking measures for the accomplishment of this important object. So much does genuine zeal surpass all secondary motives.

They commenced their proceedings wisely ; by devising a double system of education,—one for the children of the poor, and one for the aged. Several societies were formed for establishing schools throughout the country, some of which received assistance from the Government. Other societies were instituted, whose main object was to instruct the adult population in the foundations of the Christian faith, by making them acquainted with the Holy Scriptures. As the former societies proceeded by schools, the latter adopted the plan of sending out itinerant *Readers*, as they were called, because their employment was to travel through the country, visiting the cottages of the poor, and reading the Scriptures to them, in the evenings, at the fire-side, or, in the summer, under the hedges or at the cottage door.

For, a time, this system of instruction went on without much opposition. Care was taken not to rouse the jealousies of the Church of Rome,—by abstaining from any attempt at proselytising from her doctrines; and those societies which, in the outset, had made attempts of this nature, soon became convinced of its imprudence, and adopted the principle of a strict neutrality.

Under cover of this neutrality, often denounced as merely illusive, but very generally observed with great good faith, the education of the poor went on prospering and extending rapidly and widely. The London Hibernian Society was one of the first in the field. Its plan combined a very extraordinary degree of economy with excellent practical arrangements. Next to the Hibernian Society was the Dublin Association, which went by the name of the Kildare-place Society. This Society obtained considerable aid from Government; but its plan of instruction does not appear to have been so good as that of the London Society, and it had to contend with the great disadvantage of being chiefly in the hands of persons who were in odium with the Catholics upon other grounds. The weight of unpopularity which those persons gathered in other fields of conflict and debate, fell heavily upon the system of education with which they were connected. Notwithstanding all these difficulties, the education of the people continued to make way, though its progress was slow and interrupted; and at every step it made, the opposition of the Romish clergy became more and more decided. In contending with this formidable opposition, however, and with the imperfections of its own constitution, the cause had one ally, which, though it could not save it from sustaining many partial defeats, insured it the ultimate victory. The people were on the side of the Educationists. They were eager for instruction, and willing to hear all that could be said on every side, especially where they had reason to be satisfied of the sincerity and good intentions of the party.

The leaning of the people to the Educationists, was an inert force, which the clergy of the Church of Rome have contended against with great vigour, and sometimes with great violence, but never with complete success. Even where the Education party were defeated, the question had been raised; the debate between the two religions was henceforward to be decided by reason, and not, as heretofore, by authority; and the implicit submission which had been for so many ages the inheritance of the Church of Rome in Ireland, was shaken and almost overthrown.

There is no doubt that, so far as their own influence and authority were concerned, the opposition made by the Roman clergy to the Educationists, was injudicious. These persons came before the people, tendering the gift of education, and the

gift of God's word ; and when the people submitted to the order that compelled them to refuse both, they did so with some degree of surprise and amazement, and not without hesitation and reluctance. The surprise and reluctance that mingled with their obedience to their Church, laid the foundation of those doubts which have since ripened into "*the reformation.*"

The Education societies had laid down the principle, that a knowledge of the Gospels, in the entire, or in part, was indispensable in the education of the poor. It was upon this proposition, that the clergy of the Church of Rome declared war against them. They contended against making bible-reading an indispensable part, and indeed against its forming any part of the education of the poor ; and while they appealed to the numerous Catholic schools in Ireland as proof that they were not hostile to education, they accused the societies of intending more than they professed, and therefore of acting with insincerity. But the fact was, that the societies were not united as to *intention*. Many individuals contemplated, and avowed that they did so, that the result of the education of the poor would be, to set them free from the chains of Popery. A greater number, probably, looked to nothing more than an improvement in the habits of the people, and ultimately a melioration of their condition. Both parties agreed in opinion, that the education of the poor ought to embrace a knowledge of the Scriptures.

The question of Education having thus drawn after it, the question of the right of the laity to read the Scriptures, the whole matter speedily assumed the form of a religious debate. Both parties challenged their antagonists to argument ; but the Romish clergy were the loudest and the most confident in their appeal to arms. Public disputations were held in various parts of the country, some conducted with great decorum, others terminating in violence and riot. But the conduct of the people who attended these extraordinary assemblies, was, in general, extremely decorous and praiseworthy. They evinced the deepest interest in the matter in debate, listened with profound attention, and shewed very little of that obstinate bigotry to the Romish creed, which had been attributed to them. The truth is, that the nature of their attachment to their religion was not understood : and it has been found in reality much less invincible than had generally been supposed. The great bond of that attachment is political : it is an attachment of party more than of creed ; and it is warm and vehement, because such is the character of the Irish people.

The Church of Rome put itself into a new position with respect to the people, when it interposed its authority between the poor and the gift of education, which they valued so highly,

and the gift of God's word, which they held in the profoundest reverence. The triumph of the priesthood upon the Education question, was no where obtained without much difficulty and a severe struggle with the people. The effect of this struggle, even where the success has been most complete, has been to weaken the hold which the Church had upon the population of the country. The extreme difficulty with which the schools were put down, and the sturdy resistance of the people, are proved by the severity of the measures to which the clergy found it necessary to have recourse. In many instances, the rites of the Church were refused to persons sending their children to bible-schools,—such as attendance upon the sick, the administration of the sacraments, &c. &c. In other cases, the offenders were denounced from the altar, and held up to general odium. In every case, they were visited with the marked displeasure of the clergy; no slight penalty this, upon a people so poor and neglected, and to whom the little courtesies and kindnesses of their pastor are of so much value; taught and accustomed as they are to look up to him in every strait and difficulty as a protector and friend,—almost the only one they know, in many extensive districts in Ireland,—where the face of a landlord is never seen, or his influence felt, except when the agent collects the rent.

Frequently, schools were dispersed and put down, which in a short time started up again. The people crept back to them, when they thought the storm had passed, or they re-appeared in a new form; and this led to a succession of conflicts. The influence of the clergy, upon one side, was met, where there were resident gentry, by the influence of the landlord on the other; and though this collision placed the people frequently in awkward and painful positions, yet, there can be no doubt that the effect was beneficial. It was impossible that two such powerful parties should contend for acceptance with them, without its turning to their account. The landlord would be more kind and indulgent; the priest would be forced into more respect for the reason and understandings of his flock; and the general result would, of necessity, be good.*

It was less easy for the Romish clergy to contend with the itinerant Readers, than with the schools. These men traversed the country irregularly: it could not be told what district they

* Nothing could be more improper than the landlord's using coercive measures with his tenantry,—such as distraining them, &c. in order to compel the attendance of their children at school. We are persuaded that there are few cases in which kindness would not ultimately prevail, and be found more efficient than force.

might visit, or when they would make their appearance. It was utterly impossible to close the cottage doors against the wayfarer. Such a breach of the sacred rites of hospitality, it was beyond the power of the priest to enforce; and the cause assigned,—the only one that could be assigned,—that the traveller carried the book of God in his pocket, and read it for his host and his family and neighbours, when the labours of the day which had closed, and perhaps its troubles, disposed them to listen to the message of peace, and to tidings of a better world, —such a reason was not to be attended to from any quarter.

The READER was always acceptable;—very much for the sake of his bible, and a great deal for the useful knowledge and information which he could impart concerning the affairs of the present world. He knew, perhaps, something of agriculture, was accomplished in figures and accounts, had a little skill in mechanics, could write a letter, and knew what was passing in distant places. He was not a man, therefore, to shut the door against,—if the door of an Irish cottage could be shut against any one. The natural love of society in the Irish peasant,—his love of news and loquacity,—his love of knowledge,—all tended to make the Reader an acceptable person, and every where a welcome guest. Many of the Readers were Roman Catholics, and it was not the practice of any of them to impugn the Romish religion. They confined themselves to the reading of the gospels; and such of them as looked forward to a change in the religion of the people as the eventual result, thought it better to limit themselves for the present to this simple preliminary process; going beyond it, only when questions were put to them which it became necessary to answer.

The opposition of the Romish clergy to schools and bibles, raised up against them one very powerful class of antagonists—the country school-masters. These men had been put into considerable activity by the operations of the school-societies. Their interest was connected with the success of those societies, and was identified with the extension of education. They were mostly Roman Catholics, and were, for the most part, persons of great shrewdness and capacity, possessed of more information than was generally attributed to them. The war which the clergy waged against the schools, brought them at once into collision with these men; and the event has proved that the latter were not to be despised. The school-masters tried every means to avert or to mitigate the indignation of the priests; they argued the matter, explained, temporised, but all to no purpose:—the clergy were not to be appeased, and their deportment towards this humble, but influential class of men,

was extremely harsh and severe. Many of them were driven from their homes and from comfortable livelihoods, and were either reduced to starvation or forced to seek employment in distant countries. Others continued to struggle on in a constant state of suffering, and exposed to perpetual bursts of clerical indignation.

It was not wonderful, therefore, if a desire to quit a Church which denounced and persecuted them, should spring up in the minds of these men. They would naturally be led to examine the foundations of that power which exerted all its force and energy for their destruction,—and to withdraw themselves from its dominion, if this could be done with a clear conscience. Some of the school-masters soon satisfied themselves that they might withdraw from the communion of the Church of Rome without endangering their interests in a future world; and, as the conflict between the priests and the school-masters continued, the latter, from time to time, passed over to the Reformed religion, according as they were pressed or persecuted by the clergy. But as yet, the *reformation* was confined to the school-masters.

A new scene was now about to open. There was a school-master in the county of Cavan, who kept school under one of the societies. This man had long sustained a severe persecution from his parish priest. He was a Roman Catholic; but being a man of much firmness of mind, he continued to keep his school open, and to attend public worship at his chapel at the same time. The anger of the priest increased into violence when he discovered that the firmness of the school-master was not to be overcome. When his displeasure was at its height, it happened that, during divine service on a Sunday, he perceived the object of his indignation in the crowd. Addressing the school-master in a loud voice, he called upon him to come forward, and to promise, in the face of the congregation, to give up the school, which he had so long contumaciously continued. The school-master answered in respectful, but resolute language, that the school was useful to the public and to himself; that no fair objection could be made against it; and that it was his intention to continue the school. It is reported that the priest lost his temper at this reply; that he threatened, as a proof of his own power, and as a punishment of the school-master's wickedness, to change him into a *goat* in presence of the whole congregation; that, finally, subduing his indignation, he limited his vengeance to a threat of turning the man out of the chapel. This threat, the school-master said, there would be no occasion to execute. He would quit, he said, the chapel without force, and would never again enter it. The

latter declaration produced a deep effect, both upon the priest and upon the congregation. The former perceived he had pushed matters too far: the latter were struck as if by some sudden and extraordinary occurrence. The bold and open declaration—to quit the Church, was an *event*, such a one as had not occurred in Ireland for ages. The temperate and firm language in which it was made, contrasted favourably with the boasting and violence of the priest; and when the school-master quietly quitted the chapel, the people had a fertile subject for musing and meditation.

There were two other school-masters residing in the neighbourhood of the one we have been speaking of, and in the same predicament. They had been persecuted by the priest in the same manner, and had observed the same resolute and steady conduct. Some time after the transaction at the chapel, these three men waited upon Lord Farnham, declaring that they had made up their minds, and were determined to conform to the Protestant religion. A notion prevailed in Ireland, that the conformity of these three men was brought about by the persuasions or inducements held out by Lord Farnham, and that they were tenants of his. But the facts were otherwise. They were neither tenants nor neighbours of that Nobleman's, and were, we believe, unknown to him. They resided nearly twenty miles from his house. It is true, that they waited upon Lord Farnham, because they knew him to be a religious man and zealous in the cause of Education and Protestantism. But it is certain also, that, when they did so, they did not meet with that encouragement from his Lordship which has been supposed. He received them kindly, examined closely into their motives, and, having learned that they had taken a long period to deliberate upon the step they had now taken, he advised them to return to their homes, and add three weeks more of inquiry, and consultation, and prayer, before they should determine upon so important a proceeding. The men did as they were recommended; and at the end of the three weeks, they returned to Lord Farnham, stating that they had given the subject the utmost and most serious consideration, and that their minds were finally made up to abjure the religion of the Church of Rome, from a thorough conviction of its errors. Lord Farnham now referred them to a Protestant clergyman, by whom they were carefully examined, and were finally permitted to go through the solemn ceremony of renouncing the Church of Rome, and of embracing the reformed worship.

After some weeks, these three men again visited Lord Farnham, accompanied by eight other converts of their acquaint-

ance. On another occasion, they brought twelve, and a third time, twenty. These were the first fruits of the Reformation in Cavan. They were all received slowly and with caution, and not until their motives had been carefully investigated, and the truth and sincerity of their convictions ascertained. When satisfaction had been obtained upon these points, it was suggested to these men, that it was in their power to frequent the service of the Reformed Church, without exposing themselves to the odium and inconvenience which would probably attend a *public* recantation; and they were advised to consider the point. They did take time to consider it; and they returned with their minds made up to go through the ceremony of a recantation. They stated, that it was true, the ceremony was exceedingly painful from its publicity, and would expose them to great odium and reproach, but that the inconveniences of taking the opposite course would be still greater. If they were merely to frequent the Church service without going through the ceremony, they would be exposed to the incessant and tormenting solicitations and remonstrances of their friends and families, all of whom would consider their return to the Church of Rome as open and easy, so long as this ceremony was deferred. But, the ceremony once undergone, the mouths of all their friends and acquaintances would be shut. They would regard the 'recantation' as a solemn oath, which ought not to be broken; and, instead of soliciting them to return to the Church of Rome, they would consider a relapse as criminal and disgraceful. These arguments were too solid and substantial to be opposed, and they prove, what so many persons are unwilling to admit, the good sense of the poor and their excellent capacity of judging soundly of their own affairs*.

Upon the foundation we have sketched, was reared the remarkable edifice of the Reformation in Cavan. Day after day, it continued to make progress; and the present numbers are, perhaps, about a thousand in that county. It was natural, that a circumstance so extraordinary should make a great noise in the world; and it was, perhaps, equally natural, that the agents in the work should be accused by the losing party, of using unfair means. The Romish clergy complained loudly, that their people were won to the bosom of the Reformed Faith by other inducements than conviction. A system of

* There were, notwithstanding, some relapses; but they were few, and appear to have been brought about by extraordinary influences. And some of the poor people who had relapsed, returned again to the bosom of the Reformed Church, declaring that they could not endure the stings of their own consciences.

religious bribery was charged upon Lord Farnham and his friends. They were accused of giving a preference of *work* and other little favours to the *converted*, and even of feasting them occasionally with food for the body, as well as for the soul.

These charges hardly deserved examination. It were a sufficient reply, that the poor of Ireland,—the poorest of them, are not to be won by such means. Some few degraded profligates, here and there, might perhaps be found, who could be so bought. But they are not in any numbers, and therefore they may be overlooked in the argument. The thing is not possible in Ireland; and those who bring such a charge against the poor of their own country, ought to recollect, how long it has been their boast, and how justly, that no people on earth ever suffered more for their faith, or stood the test of longer or fiercer temptations and trials. No: the Irish poor are not to be purchased or bribed. But, though convinced, on these grounds, of the unfounded nature of such charges, we have made it our business to inquire minutely into the facts; and we have been unable to discover that, in many instances, the converted enjoyed any advantages over the non-converted. Latterly, there has been a cautious avoidance of any policy of the kind. Something not unlike *treating*, did, it is true, for a short time occur: the history of it was this. The schoolmasters and their friends, in the early period of the conversions, were in the habit of assembling, on Saturday evenings, at Lord Farnham's house, for the purpose of meeting the clergyman there, who had charged himself with the task of their religious instruction. It was the place most convenient to all parties; and it was there, that those individuals who were preparing for the solemn ceremony of recantation, listened to the instructions and exhortations of the clergyman upon the great and important step which they were about to take,—its consequences and obligations, temporal and eternal. These were very impressive and affecting meetings. The little congregations were frequently dissolved in tears,—precious tears, which always make the heart better. But now comes the mischief. These religious meetings frequently terminated with a distribution of bread, beer, and cold meat to the converts. The fault, if it was one, must, we fear, be charged upon the hospitality of the country. Lord Farnham did no more than what any peasant there would have done, if a few strangers had been assembled in his cottage. And there could not be a greater libel cast upon the people, than to suppose, that this slight refection on Saturday nights had any influence in inducing them to change their religion. However, when the charge was made, the refreshments were discontinued; and it

is to be observed, that the abstraction of the bread, and beer, and cold meat, did not, in the slightest degree, impede the progress of the Reformation.

The discontinuance of these repasts was followed by an increased caution with respect to the persons to be received as converts, and by lengthening the term of their novitiate before reception. No person was now received, who did not produce a certificate of character, signed by two respectable persons, and who was not able also to give a satisfactory account of his motives and opinions. And it is under these cautions and restrictions, that the Reformation in Cavan has since been making progress, and still continues to advance.

It is to be observed of Cavan, where the Reformation commenced, that the state of the population in that county was particularly favourable to its originating there. There had always been, in that county, a large proportion of Protestant peasantry, farmers and labourers. The Catholics had friends, acquaintances, and relatives among them; and this mixture had effected, what it always does, a considerable mitigation of the spirit of Popery, and an approximation towards the purer doctrines and practices of the Reformed Faith. The converted, therefore, had not so great a step to take; they passed over to a creed with which they were acquainted, for which they were, in some degree, prepared, and against which they did not entertain the same prejudice as is felt where Protestantism is known only as the religion of the rich. These were great advantages; and a greater still was, that the convert did not, as might be the case in other parts of Ireland, become, immediately upon his conversion, a solitary outcast, without friends to receive him, or any party to countenance or support him. In Cavan, the convert fell back upon a numerous and powerful class of his own degree and station in life, and was entirely relieved from the awkwardness which presses so heavily upon the poor of the south of Ireland, and which has driven multitudes into Popery,—the want of a class of poor Protestants. The same gown and cap, and the same frieze coat, that make a respectable figure at chapel on Sundays, would be quite out of place, and, instead of admiration, would only meet contempt, in the midst of the superior finery of the Protestant congregation. Add to this, that the poor Catholic, whose convictions might lead him to Church, would run some risk of being derided by the polite congregation, for his folly in placing himself among people of fashion. And then, he would have no neighbour to meet him at the door, and shake hands when service was over,—no friend or acquaintance to accompany him home; he would meet with nothing but the cold condescen-

sions and proud courtesies of ladies and gentlemen; and his situation would be most uncomfortable. These things have had their effect in sweeping away the Protestantism of the lower orders in Ireland; and they have still their effect in preventing its re-production.

From Cavan, the Reformation extended into Sligo. The circumstances of the latter county did not differ much from the state of Cavan. In Sligo also, there were a pretty numerous Protestant peasantry; and the Protestantism of that county had been sustained for some years past by the operations of the London Hibernian Society, which had its head-quarters there. It was owing, perhaps, to the proceedings of this Society, and to the spirit of discussion which they had excited, and in no small measure also to the general esteem and regard commanded by the character of the benevolent and amiable man long at the head of the Society in Sligo; that, though the question of religion was a subject of universal and constant debate amongst the poorer classes, it seldom led to those animosities and heats which prevailed in other quarters. The farmers and labourers, Protestants and Catholics, met by agreement at each other's houses, for the discussion of religious subjects; and these discussions are daily carried on with the utmost decorum, quietness, and good humour; the chief managers of the debates being the schoolmasters, and parish clerks, and the more intelligent amongst the farmers.

These discussions are every way remarkable. They indicate a rapid improvement in the lower classes in Ireland, and afford a pledge of a still greater progress. The good sense, the good humour, the talent, and the information which they display and call into exercise, in that class of men, are truly surprising. Nothing of the kind could be accomplished in England; where there is neither the same talent nor the same exercise of mind in that condition of society. We have been made acquainted with many particulars of these amicable debates, which are very curious, but which it would add too much to the length of this Article, to detail.

From Sligo, the Reformation seems to have extended into the counties of Galway, Leitrim, Roscommon, and Limerick. Considerable progress was made at Ballinasloe, where the activity and zeal, and still more, the kind and excellent character of the Archbishop of Tuam and his family and connexions, had laid a foundation for the change which circumstances had been for a long time preparing in Ireland. At Ballinasloe, the caution and reserve with which the converts were received, were greater, perhaps, than in any other place. In other respects, the character of the events were the same.

The occurrences in the county of Limerick were much more remarkable than in any other part of Ireland. In Cavan, Sligo, Leitrim, Roscommon, the Reformation was sustained either by noblemen and gentlemen of rank and power, by considerable bodies of persons,—as the school-societies in Sligo,—or by a large previously existing Protestant population; and in most cases, by all these. In Limerick, all these were wanting. The population were almost entirely Catholic. The county, and especially the neighbourhood of Askeaton, which was the seat of the Reformation, had been the focus of the Rock insurrection. Nothing seemed so hopeless as a reformation in the county of Limerick; and, accordingly, no one contemplated such a thing. The people had always been regarded as fierce and intractable,—despising and hating the laws, putting their enemies, or those whom they regarded as enemies, to death, with a system, certainty, and resolution which struck terror into the heart of society; and meeting death themselves, when it overtook them in their career, with a quietness and composure that baffled the law, and was even more terrible than their violence. The fate of Going and Hoskins was still fresh in every one's mind. And though these men sometimes slew their own priests, when they interfered with their measures of vengeance, their attachment to their Church, and their scorn and hatred of Protestantism were never doubted; more especially, as Protestantism was seldom presented to the peasants of the county of Limerick in a very amiable light, the gentry of that county being, perhaps, less likely to conciliate the regard of the people, than those of any other county in Ireland. In fact, the peasantry of the county of Limerick did but reflect the barbarism of the gentry under whom they lived, with the addition of hatred and contempt towards them, issuing, every now and then, in torrents of blood and scenes of conflagration.

The good character of one excellent man softened the hearts of these fierce people. The Rev. Mr. Murray, a man of the most mild and benevolent character, was the Protestant vicar at Askeaton, and had established a school near his house for the instruction of the children of his poor neighbours. This school was well attended, and the Testament was taught in the usual way. The school had not been long in existence, when the priest interfered. He remonstrated with Mr. and Mrs. Murray upon the reading of the Testament, which he declared he could not permit; and he cautioned his congregation against sending their children to the school. Mrs. Murray was alarmed at these symptoms of hostility; for smaller matters make people nervous in the county of Limerick. At her desire, the Testament was withdrawn from the school, and Mr. Murray

thought that every thing would now go on well. But in this, he was mistaken. Having carried his point, the priest continued his opposition to the school; and it became evident, that his object was to suppress it altogether, no matter upon what principle it might be established.

Upon this, Mr. Murray took courage and resumed the reading of the Testament in the school; judging that he might as well encounter the opposition of the priest upon that ground, as upon any other. The school had all along fluctuated greatly under the censures of the priest, but there was a residue of children at all times. The restoration of the Testament did not diminish the numbers, and the school continued to gain ground against all opposition. The fact was, that the people, who had anxiously attended to the whole progress of the affair, thought Mr. Murray right, and the priest in the wrong. They considered, that when the Testament had been withdrawn, the priest ought to have ceased his opposition, and was bound to do so, having made the Testament the ground of his hostility. They came to the conclusion, therefore, that Mr. Murray was warranted in restoring the Testament.

Having the people with him, Mr. Murray's course was easy and triumphant. Encouraged by his success, he gave notice that he would give lectures at the school-house in the evenings, explanatory of the general doctrines of the Holy Scriptures. These lectures excited curiosity, and were attended by several of the parents of the children who frequented the school. Out of these lectures the reformation at Askeaton grew. Those who attended, conversed with their neighbours on what they heard; and many who had not courage to go and hear, were in the habit of meeting Mr. Murray in his walks and rides, and of conversing with him upon religious subjects by the road-side; and he would frequently find collected about him a very large ambulatory congregation of this kind. Finally, a few of the boldest and most conscientious resolved to profess openly the change which had been wrought in their minds: they embraced the reformed religion. This bold and decided step having been taken, others took courage, and followed the example; and the numbers of the converted at Askeaton soon became sufficient to give countenance and protection to each other. They now exceed, we understand, two hundred. And we have information, further, that this very extraordinary occurrence has broken up the white-boy confederacy which has always existed, in an active or passive state, in that county,—and has furnished a new and much more solid and substantial security for its future peace and tranquillity, than Irish police-acts or insurrection-acts have ever supplied.

We might follow up the course of the Reformation in other parts of Ireland, but we have stated enough to shew its nature and character; and we shall conclude this article with some reflections which naturally arise out of this very important subject.

The first consideration which suggests itself is, that it is practicable to bring over the Catholics to the reformed religion almost to any extent, and in every part of Ireland. The next is, that such a measure, if carried into effect upon a large scale, and conducted with prudence, would be the best security for the peace of the country;—would, perhaps, afford the best foundation for its improvement, and would furnish the strongest bond of connexion between the two Islands.

If this view of the subject be correct, we are led to inquire, how so desirable an object is to be attained. And in this inquiry, we shall be best guided by looking to what has already occurred. The Reformation has grown out of the system of education which has been carried on for some years in Ireland, aided by the efforts of a few benevolent and religious persons among the nobility, gentry, and clergy. The reformation of the poor has followed the reformation of the rich. The profligacy of the wealthier classes (and that profligacy was unspeakable in Ireland) had rendered the peasantry ferocious. The apathy and the hardly superior morals of the Protestant clergy, had extinguished Protestantism in the poorer classes. We may conclude then, that, if the reformation of morals, accompanied by any real zeal for true religion, shall go on and increase among the gentry and Protestant clergy in Ireland, the reformation of religion and habits will be progressive, in the same degree, among the poor. So great a change is not to be effected by mere theology or dry discussion: it is to be accomplished, in a great degree, by that kindness, consideration, and benevolence, and, above all, by that familiar intercourse between the rich and the poor, which have hitherto been the chief agents of this great change. Let those who will, sneer at the *saints*, and laugh at Lord Roden, and Lord Lorton, and Lord Farnham, and the Trench family, and talk common-places against fanaticism. The reply to all such flippancy is, that these persons have won the hearts of the people;—trophies more precious than the medals of the French academy, or the blue ribbons of King George's court. We recommend those who smile in scorn, to go and look at the condition of the peasantry upon the estates of these fanatics; to ask the tenantry how they feel towards their landlords; to inquire into the history of the innumerable acts of kindness

and attention which have given the landlord a title, not merely to the rent of his land, but to the affections of his tenants.

When we can count many more such men as these among the nobles and proprietors of the country, and many more such clergymen as Mr. Murray of Askeaton, the Reformation will, we are confident, spread rapidly over Ireland. To these men it is owing, that a new connexion of kindness has grown up in Ireland between landlord and tenant, which, if it spreads, will, whatever may be the religion of that country, secure at least the foundations of the State. It is to be regretted, perhaps, that some of those excellent individuals should have mixed themselves up so prominently as they have done with the political questions which divide Ireland, and thus have needlessly placed a considerable impediment in their own way. But it will not be necessary that those who follow in their path, and imitate their example in the more valuable particulars of their conduct, should embarrass themselves with the political question. Let them do good; let them instruct the poor and the ignorant; let them cultivate an intercourse of kindness and familiarity with their tenants and dependents: these are their duties. And it is an important consideration, that, in discharging these indispensable duties, they will be taking the surest and most certain course to increase the value of their properties, and to give them a security which neither acts of parliament nor title-deeds could confer.

Highly as we value the reformation of religion which is spreading among the poor of Ireland, we value the reformation of habits, and morals, and pursuits, which is taking place amongst the rich, even more; for, from one fountain in these high levels of society, a hundred streams are supplied, every one bringing peace and comfort to the cottage of the labourer and the peasant. It is a great matter, that the gentry of Ireland have at length discovered how much is within their power, as well as by what means they may promote at once their own safety and the improvement of their country. Can they now complain that the people are obstinate and incorrigible?—that their superstitions are inveterate, and their manners ferocious? The answer to such a complaint lies before us, in the transactions at Cavan, Askeaton, Sligo, and elsewhere. We can now point to the conduct of numerous excellent and benevolent persons, within the Church and out of it, who have reconciled themselves to their parishioners, to their tenants, and to their country; and we would say to the complainants—Go thou and do likewise. This is the answer which ought to be given henceforward to all those who shall apply for coercive

laws, and for police and yeomanry establishments. Let them subdue the people by kindness and by benefits; for it is now proved that it can be done, done effectually, and more effectually than by arms.

We do not value the Reformation for the numbers that have been converted. These, as yet, are inconsiderable, not exceeding, perhaps, three or four thousand. It is to be valued chiefly as a proof of what may be done by similar means employed upon a larger scale; as an instance of the reconciliation of the upper and lower classes in Ireland; as furnishing an occupation to the former, full of interest and importance, fixing them at home in their own country, the proper sphere of their duties, their pleasures, and their importance, instead of leading contemptible and useless lives in lodging-houses and hotels in London or Paris.

For all these reasons, it appears to us, that the Reformation in Ireland is an event of the deepest importance to that country, not as superseding other wise and necessary measures, but as materially aiding and assisting such as may be adopted. It is an event from which we confidently anticipate an improved state of society in Ireland, and a rapid melioration of the condition of the country and the people. Ireland wants little more than that the upper classes should know their duties and practise them; and that the peasantry should be imbued with the simple principles of the Christian faith, and the love of order, peace, and industry, which they inculcate.

We cannot but highly approve of the object of the Association lately formed in London for the encouragement and promotion of the Irish Reformation, and still more of the principles which have been laid down as the basis of the Society, and the system upon which they propose to act*. The Society profess, that they will scrupulously avoid any interference with political questions. They are determined to know nothing of politics; and we need not say that this is a wise, and indeed, an indispensable regulation in the present condition of Ireland. Having declared what they intend not to do, they proceed to set forth what they do mean to undertake. Their object is simply to assist the efforts of that portion of the Protestant clergy who take an interest in the Reformation, and of such of the laity as are engaged in the same work,—by supplying them with funds in aid of such publications, from time to time, as it may be useful to print and distribute generally or locally in Ireland. For instance, a clergyman may wish to address his

* See, for a statement of the plan and objects of the Society, the Select Information in our last Number, p. 95.

parishioners, Catholics as well as others, and, as they do not attend his church, the press furnishes the only means by which he can make himself heard. But a frequent recourse to the press, however desirable, would be attended with heavy expense to individuals, and therefore the Society propose to share the burden. This, we have no doubt, is a very useful part of the plan. But the most efficient scheme that could be proposed, would be, in our opinion, to extend and to improve the system of Readers which has already produced such good effect, and which is capable of almost indefinite extension and of considerable improvement. An enlarged system of Readers would easily absorb whatever funds are likely to be, at any time, at the disposal of this Society; and the Association would have the satisfaction of knowing, that their funds were not, in any instance, wasted or misemployed; a case which may possibly occur when publications are left to the discretion of individuals. And we would propose that, in the case of publications, part only of the expense should be defrayed by the Society. This would be some security for the discreet application of the funds.

Art. II. *The Apocalypse of St. John, or Prophecy of the Rise, Progress, and Fall of the Church of Rome; the Inquisition; the Revolution of France; the Universal War; and the final Triumph of Christianity.* Being a new Interpretation, by the Rev. George Croly, A.M. H.R.S.L. 8vo. pp. xi. 470. Price 12s. London, 1827.

THIS volume is evidently the production of a man of vigorous mind, a fearless and independent thinker, and an eloquent writer. It offers us a 'new interpretation' of the most difficult page of Scripture Prophecy, to which the Author states, that he has been conducted by a train of original and unbiassed inquiry. There may be real originality, even although it should prove that the author has been, in some degree, anticipated in his supposed discoveries. Subsequently, indeed, to his adopting the present arrangement and interpretation of the prophecy, Mr. Croly states, that he read all the commentators that he could meet with, and that, in addition to the crowd of modern writers, he encountered the toil of wading through the ponderous "*Implementa Prophetiæ*," of Vitringa; but, while 'admiring their frequent ingenuity,' he found but little to add to his own interpretation, and 'nothing to alter.' It would seem that he is, at least, perfectly satisfied of the truth of his own hypothesis; and we might almost envy him the quiescent state of opinion, the triumphant satisfaction to

which this conclusion of his labours has conducted him, had we not learned to suspect that, in reference to such subjects, there must be some illusion, where there exists so strong a feeling of certainty. This dry and barren region of investigation—we speak of prophetic studies as a branch of Biblical criticism—not unfrequently presents, so to speak, a *mirage* to the fancy of the expositor; and it is difficult to persuade a person of sanguine temperament, that what he perceives so clearly, is a beautiful apparition, which will vanish on a nearer view.

How far Mr. Croly has succeeded in making out his new interpretation, we shall presently afford our readers an opportunity of judging for themselves, by giving, with little comment of our own, an analysis of his scheme. A work that has apparently cost so much laborious investigation, and to which talents have been brought, that might, probably, have been employed on many secular subjects, so much more to the Writer's personal advantage, deserves not to be slightly or flippantly treated; and we have been anxious to give the most unprejudiced consideration to a volume on the Prophecies, coming from so unexpected a quarter, as supposing that it must have had its origin in very strong convictions, or powerful moral inducements.

Mr. Croly appears to have been fully aware of the arduous nature of his task; and, possibly, this circumstance may have given it attraction. Speaking, in his Introduction, of the 'Causes of the failure of interpretation,' he says:

'Of all the Books of Scripture, the Apocalypse has most consumed the labour of Commentators, and with the least valuable results. To this day, there is no satisfactory interpretation; and though parts have been cleared, yet they have been so remote from each other, so frequently conjectural, and so little capable of throwing light on the general prophecy, that the Apocalypse has hitherto remained, in the strongest sense, debateable ground; an unfertile and undefined district, in which every new comer may set up his claim, but no one establish his possession. Of the acquirement and vigorous understanding of many among the interpreters, there can be no doubt: but so obvious has been their failure, that at length the attempt has been looked on as exhibiting little more than a strong determination in the experimentalists, a love of tasking themselves with insuperable difficulties, something of a theological hardihood, pardonable for its waste of time, only in the honesty of its motives. With the world, the Apocalypse has, in consequence, become nearly a dead letter. The more pious, who believe in its divine inspiration, place it apart from the general study of Scripture, as a book for whose use they must wait until some happier age. The multitude, who, like Gallio, "care for none of these things," lay it by, as an old matter of dispute with which they have no concern, or forget its existence. The scoffers and half-learned taunt religious men with the acknowledgement of a "sacred

document," of which the meaning cannot be ascertained after the labours of eighteen hundred years : or indulge themselves with making mirth of its strong Orientalisms and mysterious symbols. Thus, in the present state of our knowledge, the book is practically valueless ; it makes no impression on the Christian world ; none is so seldom quoted even in the pulpit, and the man who quoted its authority on any public question, would probably be looked on as doing no very distinguished honour to his own understanding. Yet, with all this, the Christian, in the possession of the Apocalypse, holds in his hand the most distinct, complete, and wonderworking instrument of Divine knowledge that was ever communicated to earth ; the clearest elucidation of Providence, and, not less, the most convincing and vivid evidence of the truth of Christianity.

‘ Sufficient reasons may be found for this failure of the commentators. They have in general,—and I am sure I make the observation in perfect respect for their learned and pious labours,—been too much influenced by the great names of Sir Isaac Newton and Joseph Mede. The system of almost all among the multitude of commentators whom I have consulted, has been formed on that of those distinguished men. Yet Newton’s treatise was but a sketch, and apparently a hasty one, appended to his “ Observations on Daniel.” Mede’s more diligently laboured work is yet singularly strained, obscure, and gratuitous. Both have the grand disqualification, that they wrote at a time when those events which are the absolute key of the whole prophecy, had not yet occurred. The natural result of determining, under such circumstances, to find a meaning for every part, was error ; and to adopt their authority was but to propagate their error. In the arrangement of the prophetic visions, and their mutual dependence, both were wrong ; and a misconception of this rank must be fatal to the formation of any true system. Yet, in an important portion of the past, the predictions immediately relative to the rise of the popedom, their interpretation is not to be shaken ; though their credit as discoverers may be impaired by the same application of the prophecy so early as the twelfth century.

‘ Perhaps a reason remains why the sagacity of even later writers should have been still baffled. It may be the Divine will, that no prophecy should receive a full explanation at a time distant from its final fulfilment. A prophecy, *convincingly* interpreted at a remote period, would be, if the phrase be allowable, a history of the future ; it must interfere with human will, and thwart that most admirable part of Providential government by which general good is forced out from the individual and spontaneous waywardness of man. The predictions of the Jewish prophets were chiefly capable of immediate interpretation ; but it was because their purpose was immediate, the punishment of the people for their idolatries, or the Divine retribution on the head of their oppressors. But their predictions of the distant Messiah were wrapped in a cloud which, though no longer obscured to us, was thick darkness to the multitude. It may thus be almost a maxim, that no prophecy can be accurately interpreted, until it is either past, or on the point of being fulfilled.’ pp. 8—11.

Having so recently expressed our own views as to the sources of difficulty in interpreting the figurative language of prophecy, we need only observe, that prophecies may be very clear and distinct in their meaning, when their application is not understood ; and their application may be obvious, when the interpretation of the figure has become difficult ; a distinction too generally lost sight of.

Mr. Croly considers the Apocalypse as consisting of six distinct portions : The Vision of the Asiatic Persecution. The Vision of the Seals, or ' a general view of Providence in the ' government of the Church and the World, beginning with the ' reign of Constantine, and ending with the close of the final age ' of mankind.' The Vision of the Trumpets. The Vision of the Vials. These last two are supposed to be ' identical,' and to ' describe the inflictions laid upon the persecutors of the ' Church, beginning from the establishment of the Inquisition, ' and closing with the final ruin of the popedom in the triumph ' of Christianity. The Vision of the Church, distinguished into the three eras of Pagan persecution, Papal persecution, and the catastrophe of her oppressors. Lastly, the Vision of the Triumph of Christianity.

' The seals, and trumpets, and vials, are usually conceived to be successive, and contained in each other. The present order makes them nearly contemporaneous. The Greek Church and empire ; the Mahometan invasion ; and the late extinction of the Germanic empire ; are usually presumed to be among the principal subjects of the Apocalypse. The present interpretation *excludes them all*. It further differs from its predecessors in the *whole* explanation of the trumpets and vials ; in the solution of the number 666 ; in that of the very remarkable chapter, the Vision of the Locusts ; and, as may be supposed from such essential discrepancies, in the general conception of the prophecy.' p. 41.

Mr. Croly, in this passage, gives an erroneous account, in one respect, of his own system. So far from making the seals nearly contemporaneous with the trumpets and vials, he considers the latter as commencing with the *fourteenth* century, subsequently to the establishment of the Inquisition, and as containing ' the punishments inflicted on the nations who, by means ' of the Inquisition in the first instance, and by general tyranny ' afterwards, persecuted the Church.'

' It will be found, that the trumpets and vials are nearly identical and synchronical ; having little more than the distinction, that, where the event is principally of a political nature, its chief description is given under the trumpets ; where it is more directly ecclesiastical, it is expanded under the vials. And those emblems are respectively suited to such purposes ; the trumpet, the instrument of war and state ; the vial, or vase, the instrument of the temple-worship, sacrifice, libation, &c.' p. 103.

The third seal, which is made to synchronize with the first four trumpets and vials, is supposed to designate the papacy, extending from A.D. 533, when Mr. Frere supposes the *fourth* seal to commence, to the year 1789. Mr. Faber makes the first *six* seals *terminate* prior to A.D. 323. According to Mr. Croly, the fourth seal, the fifth trumpet, and the fifth vial, all point to the same era,—the French Revolution, but with this distinction, that the specific subject of the fifth vial, is the seizure of Rome. According to Mr. Frere, the *sixth* seal refers to that period, terminating in 1792, whence Mr. Cuninghame dates its commencement. Our own opinion has already been sufficiently intimated, that the French Revolution is a Will of the Wisp to all our modern commentators.

We were not a little curious to ascertain how our ingenious Expositor would accommodate the four angels of the Euphrates to his novel interpretation; and we find him emulating the achievement ascribed to Cyrus himself: he lays open the passage by diverting its course.

‘The voice of the Church demands, that the instruments of vengeance shall be let loose on the great infidel kingdom, a chief portion of the general Babylonish empire of idolatry and corruption of Christianity. Four sovereigns are summoned to execute this retribution. Those *four* have never been combined before. Their united power has been kept back by the hand of Providence, has been “bound in the great river Euphrates.” The Euphrates was the peculiar defence of Babylon. When the Euphrates was once passed, as it was by the Persians, who dried up the bed of the river, Babylon was an open city. When the will of Providence commanded that the four sovereigns should at last coalesce, the long impassable defences of France were defences no more.’ p. 134.

Mr. Croly is not the first writer who has tried to make the Euphrates flow in the channel of his own ideas. ‘Those who expound all this of the destruction of Jerusalem,’ says Richard Baxter, ‘think, that by Euphrates is meant *Rome*, and that the four angels there bound, were the Roman legions which Vespasian had stopped till he saw what would become of the empire, when Galba, Otho, and Vitellius were killed, and he was chosen emperor; and then he went on to the siege; or else, that the Syrian legions, having marched as far as Euphrates, were there stopped. But this exposition hath much said against it. Many others expound it of the Arabians and Turks, who dwelt beyond Euphrates, out of the Roman territories, till they invaded and spoiled them. Some gather from an hour, a day, a month, and a year, that, from the first great invasion and taking of Babylon to the fall of the Turks, it will be exactly in 1696, that is, *twelve years hence*, which *time will expound*. The four angels, some take for four Mahometan generals.’

Again, on ch. xv. ver. 12, he adds: 'That this signifieth a further progress towards idolatrous, persecuting Rome's destruction, and the church's deliverance, is clear; but what Euphrates signifieth, and what its drying up, and what the way of the kings of the East, expositors greatly differ in. Some take Euphrates literally; some mystically; some for the Turks; some for the chief champions of Antichrist; some for the chief strength and garrison of Babylon; some for the Pope's riches and great tributes and revenues; and some for the river Tiber in Rome, and so for Rome itself. And these take the drying up of it to be, the ruin of Maxentius, by Constantine, destroyed in the Tiber. Others think the drying up to be the destruction of the Turks; and so they vary in the rest. But some think that this is but a further assimilation of the case to the Israelites, when the Red Sea was dried up for their escape, and to prepare the way for Pharaoh's ruin; and signifieth, that the danger and impediments of the Christians' deliverance, were removed by the overthrow of all the idolater's forces, the ruin of Dioclesian, &c., that so the Christians, by and with Constantine, might triumph. And some think it is a weakening of the Roman power toward Euphrates, to let in the Persians, and others, to afflict them.'

Drs. Boothroyd and Valpy contend, that, 'as Rome is mystical Babylon, and as Babylon stood on the Euphrates, we may understand, by the drying up of the Euphrates, such an enfeebling of the power of Rome as shall embolden the nations her enemies to attack her,'—or, 'the gradual removal of whatever supports and defends the mystical Babylon.' Mr. Irving, on the contrary, is quite positive, that nothing else is, or can be, intended, than the gradual decay and destruction of the Turkish empire; and not long ago, he occupied more than an hour in demonstrating from the pulpit, with his accustomed energy, this cardinal article of his prophetic creed. Whether, by 'the kings of the East,' we are to understand the Arabians, the Turks, the Roman legions, the Eastern Christians, the Jews, or the allied armies, must depend upon the interpretation of the symbol: we leave our readers to choose between the conflicting expositions.

With regard to the mystic number, 666, which has perplexed all commentators, ancient and modern, from the time of Irenæus, Mr. Croly has the following ingenious, we dare not say satisfactory, remarks.

'The first error of the commentators has lain in their disregard of the plain meaning of the original. The "number" is described to be "αριθμος ανθρωπου," not "the number of a man;" but a "number of man," a number, such as are in human use, or simply, a number. The idiom is common, by which, of two substantives, the latter, in the

genitive and without an article, acts adjectively, *γραφας εις αυτον γραφιδι ανθρωπου*, "write to him with a man's pen;" or simply, "a pen." In this prophecy, the angel finds the wall of the city 144 cubits, *μετρον ανθρωπου*, by man's measure, measure in use among men; or simply, "by measure." But there can be no dispute about the idiom.

'It is further observable, that the expression, "the number of a man," to which the commentators have uniformly looked as the most essential of all, is the least essential; for wherever the passage is afterwards alluded to, it is left out. Thus, in the next chapter, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand."—"They have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name."—"And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast and over his image, and over the number of his name, stand on the sea of glass, having the harps of God."

'The exact translation would be "Let him that hath understanding calculate the number of the beast, for it is a *number*, and his number is 666." The commentators looked for a name from a number, while they should have taken the directly contrary course, and looked for a *number* from a name. The problem is to be solved by the discovery of that peculiar number which is at once the "number of the name of the beast," and equivalent to 666.

'It is to be remarked, that dates and numbers are the frequent instruments of the Apocalypse; obviously, from their use in fixing facts. "The 1260 years," is so habitually applied to the Papacy, that the number is almost a substitute for the title; the 666 similarly applies to the Inquisition. The words *Lateinos* and *Romiith* are useless; and belong to the heap of merely curious coincidences. What can be learned by being told that the prophecy alludes to some Latin existence masculine, and some Roman or Hebrew existence feminine, supplying neither time nor circumstance? The 666 is *not* the name of a man, nor contained in a name of any kind; it is a *date*, and, to a certain degree, a description; its purpose is to mark the birth of the Inquisition, and to connect that birth with the Papacy.

'The natural paraphrase of the verse (18) is thus.—The Inquisition has been, in the preceding verses, described and denounced by the Spirit of God; but, to remove whatever doubt might arise from mere description, and to prove to posterity, that it is the Inquisition which is here denounced and held up to the abhorrence of Christians by the Divine Spirit, the *exact date* of its origin shall be given. That origin shall be when the title of **HEAD OF ALL THE CHURCHES**, the impious *name of the Beast*, shall have reached its 666th year, "shall number 666." That name was given in 533. The Inquisition shall be born in 1198.

'The prediction was exactly fulfilled. In the first year of Pope Innocent III., the first year of the complete supremacy, when the Papacy was enthroned spiritual and temporal lord of the civilized world—in the year 1198, was the portentous offspring of its nature and its crimes, **THE INQUISITION**, issued to mankind! pp. 226—28.

That the number is not a name, but a date, was suggested by a writer of the seventeenth century, of the name of Stephens. He supposed 666 to be, the time between the beginning of the Roman monarchy, according to Daniel's computation, which he placed in the time of Pompey, and the rise of Antichrist in the time of Phocas, which he made to be 666 years ;—an arbitrary and untenable application of the number, even supposing it to intend a date, but the fact is curious.

Mr. Croly adopts the notion, that, by the two Witnesses, (that *crux interpretum*,) are intended the Old and New Testaments. The 'Little Book' in chap. x., he supposes also to be the Bible.

'The Church and the Bible had been slain in France from November 1793, till June 1797. The *three years and a half* were expended, and the Bible, so long and sternly repressed before, was placed in honour, and was openly the book of free Protestantism!

'A.D. 1805. In this year the *exaltation* of the Bible began; the first great issue of Bibles for the general use of mankind was made. Without entering into the questions that arise out of this subject, the mere historic fact is; that then, for the first time in the Annals of the Church, the diffusion of the Scriptures occupied a large space in the mind of Europe. "The Bible is the religion of Protestants," and to them the general knowledge of the Scriptures had always been a subject of the first interest. The Church of England, with that spirit which has placed it at the head of Protestantism, had the high honour of leading the way by an Institution formed a century before. (1698.) But the prophetic time was not yet come. The impulse has been given at the appointed hour: and the Scriptures, translated into one hundred and forty-three languages, already penetrate the remotest regions of the world.' pp. 181—82.

The following remarks do honour to the Author's piety.

'So far as we can discover the ways of Providence, it acts by a system of general laws, interfered with from time to time by the will of the Deity for his immediate purposes of mercy. The ruin of a nation infected by a corrupt faith, seems to follow the overthrow of that faith, by an established law. Of the peculiar religious corruption of mankind before the flood, we have no certain knowledge, but it is clear that they had debased the original idea of God; and it is the natural working of the mind, to invent a substitute: they and their false religion perished together. The idolatry of Canaan was proscribed; and the people were with their idolatry destroyed. The corruption of the Jewish covenant wrought its downfall; and with it the nation was destroyed. The fall of Roman Paganism was predicted by the Spirit of God; and with it the whole civil frame of the Western Empire, the seat of Paganism, was undone in the midst of boundless slaughter. The corrupt religion of the later Rome, the second shape of Paganism, must perish; and from the argument of all the past, independently of prophecy, its fall must involve a vast

extent of sanguinary overthrow. But prophecy is explicit ; and all language sinks under its fiery breathings of the fierce and resistless vengeance, the comprehensive and final ruin, that is to cover the Popedom from the eye of man.

‘ The vengeance shall spread ; the brutish idolatries and hideous cruelties of the Barbarian superstitions shall be enwrapped in the same cloud of wrath ; and the earth be finally cleared by some great elemental agency, a deluge of flame, for the dwelling of an unstained generation of man. The fate of our own country in this visitation may well exercise the deepest interest of piety and human nature. She may be severely tried ; it is scarcely conceivable that in so vast an extent of suffering she should remain untouched. But she has been hitherto sustained in a manner little short of miracle.’

pp. 436—38.

* * * * *

‘ The true conclusion to be drawn from such remembrances is no idle human exultation in the exploits of England, but a justified and hallowed feeling that our preservation has been the especial act of Providence ; that a succession of silent miracles have been wrought for our safeguard ; and that it is by the out-stretched hand of Heaven that England has been borne unwounded through the mightiest of all wars, and has been finally raised to the summit of earthly power. To this the most glorious triumph ever given to the arm or counsel of man, would be trivial ; yet we cannot doubt that this protection has been given, and that its gift was for the security of the true religion. Contemplations like those may cheer us in the coming of that still sterner trial, which is already shaking the ground under every continental throne. In the deepest ruin of the day of terror the people of God will be secure, and alone secure. The increased dominion of the Church of England over the remote dependencies of the Empire within these few years, an increase without compulsion, in the spirit of the purest benevolence, and even already attended with the brightest promise of morals, knowledge, and the propagation of the Gospel ; the increased diligence among ourselves in providing for the public worship by additional Churches ; and the increased zeal for the religious knowledge of the people ; are proofs that the Divine favour which raised, and has so long sustained, the venerable establishment of this great Christian country, is not withdrawn ; or even that it has looked down with a more protecting eye on our own day.

‘ But, whatever shall be the sufferings of that fearful period, we have the highest declaration that they shall be boundlessly repaid by the coming of the KINGDOM OF GOD. The descriptions of the Apocalypse are veiled in the symbolic language of prophecy, and are to be fully interpreted only by the event. But in the Gospels and Epistles there are distinct indications, though generally overlooked, of many circumstances of the future ; a change in the human nature, in the social state, in the intellectual capacity, in the nobler affections ; the whole exalting the Christian to a rank of power and actual splendour immeasurable by our present faculties, and preparing him

to be an "heir of God, and joint heir with Christ," in itself a promise of unimaginable glory.' pp. 444—46.

Our readers will perceive that, with all the exceptions that lie against the Author's scheme of interpretation, this is an original and not uninteresting volume, abounding with historical information and splendid writing, and suggesting ample materials for thought, although it supplies one instance more, in which the 'sagacity' of an ingenious man has been 'baffled' by the difficulties of the subject.

Art. III. *Travels and Adventures in Southern Africa*. By George Thompson, Esq. Eight Years a Resident at the Cape. Comprising a View of the present State of the Cape Colony. With Observations on the Progress and Prospects of the British Emigrants. Second Edition. 2 vols. 8vo. pp. xxiv. 880. (40 Engravings.) London, 1827.

THIS is a work of considerable interest, and clearly proves, that a contemporary critic, of no small pretension, was altogether mistaken when he affirmed, *ex cathedra*, (in the Quarterly Review,) that Barrow, Lichtenstein, and Burchell had left nothing untold that was worth relating of Southern Africa. The ancient and often cited axiom still holds good,—'*Africa semper aliquid novi offert*;' and its truth is strikingly exemplified by the present publication. For, though the Author has not traversed much ground unexplored by preceding travellers; though he has made us acquainted with no new races of men, but is conversant, like his precursors, merely with Boors, Hottentots, Bushmen, Korannas, Caffers, and Bechuanas; though he pretends not to the discovery of a single new plant or animal, and talks but little of either botany, geology, or political economy, yet is the work he has given us both entertaining and instructive, and contains much that, to us at least, is still novel.

Mr. Thompson, it appears, is a young English merchant, settled at Cape Town; and, in a very unpretending but well written preface, he informs us, that his 'education and pursuits have been mercantile, not literary or scientific;' that he has been a traveller, partly from motives of business, partly from the impulse of curiosity; and that he entertained no idea of becoming an author, until the accumulation of materials, and the recently awakened demand, in the Cape Colony, for fresh information in regard to its condition and resources, induced him to revise his notes and journals, and to select for the press the portions 'now submitted, with some hesitation, to the public.'

After several 'preliminary excursions,' (only cursorily alluded to in the preface, although one of these extended to the residence of the Chief Gaika in Cafferland, 800 miles from Cape Town,) our Traveller started once more, in April 1823, on a journey towards the eastern and north-eastern boundaries of the Colony. Unincumbered with any baggage, except a few necessities contained in a small portmanteau fixed behind his saddle, and in 'the eight pockets of his shooting-jacket,' and accompanied only by a single Hottentot guide, he passed rapidly outward, sketching in his hasty journal the peculiar features of the country, and the remarkable changes that had taken place wherever the arts and industry of civilized man had found a firm footing. Those who recollect the desolate and solitary aspect of the shores of Algoa Bay, as described by Barrow and Lichtenstein, and more recently by Campbell and Latrobe, will be pleased to view the contrast which only three years had produced, after the importation of British enterprise with the emigration of 1820; checked as that enterprise has been by unprecedented obstacles, both physical and political.

'The village of Port Elizabeth is built along the beach, close below the old blockhouse erected to protect the landing-place, and named Fort Frederick. In 1820, when the Settlers arrived, this place, exclusive of the Fort, contained only three small thatched houses, erected for the Government officers, and a few wretched huts inhabited by Hottentots and free blacks: Since that period it has, in consequence of the great increase of the coasting-trade, risen rapidly to importance. Though very irregularly built, the village now contains two respectable inns, and many neat and substantial private houses and stores; and the number of inhabitants is estimated at about 500 of all conditions, the majority of whom are English.'

'In January 1826, Port Elizabeth was still increasing, though not so rapidly as during the first three years after the arrival of the settlers. A clergyman of the Church of England had been stationed there, and an English Church was in progress. A place of worship, which is also to be used for holding a Sunday school for the Hottentots and other coloured inhabitants, was erecting by subscription, under the superintendence of the Bethelsdorp Missionaries. And while this sheet is passing through the press, I observe with satisfaction, that the privileges of a regular port have also been conferred on this place.' p. 22.

The adjoining county-town of Uitenhage, on the Zwartkops River, is described as possessing uncommon advantages of situation, and as likely to become eventually the most important place in the eastern part of the Colony. This opinion, we perceive, is corroborated by the Reports (recently laid before the House of Commons) of the Commissioners of In-

quiry at the Cape, who have recommended this infant city to be the future residence of the lieutenant-governor, and the capital of the eastern provinces.

Between Uitenhage and Theopolis, Mr. Thompson availed himself for a night, of the rude but ready hospitality of a Dutch African Boor. 'It is,' he observes, 'the custom of the country; and no one, however uncivil in other respects, will refuse the wayfaring man, though entirely a stranger, the hospitality he may himself have occasion to require in his turn. The following incident was here related by the mistress of the family, as having recently happened to one of her near relations:—

'On the 1st of January, a party of friends and neighbours had met together to celebrate New-year's-day; and, having got heated with liquor, began each boastfully to relate the feats of hardihood they had performed. Marè, who had been a great hunter of elephants (having killed in his day above forty of those gigantic animals), laid a wager that he would go into the forest, and pluck three hairs out of an elephant's tail. This feat he actually performed, and returned safely with the trophy to his comrades. But not satisfied with this daring specimen of his audacity, he laid another bet, that he would return, and shoot the same animal on the instant. He went accordingly with his mighty *roer*,—but never returned. He approached too incautiously, and his first shot not proving effective, the enraged animal rushed upon him before he could reload or make his escape, and having first thrust its tremendous tusks through his body, trampled him to a cake.' p. 27.

Mr. Thompson traversed the new district of Albany; but his general remarks on the progress and prospects of this interesting settlement, are postponed to the concluding section of his work. Passing through Graham's Town, (which he describes to be a rapidly improving town, with a British population of about 2000 souls,) he advanced up the banks of the Fish River; visited the improving villages of Somerset and Cradock (both residences of local magistracy); and holding on at a hand-gallop, with the hardy native horses hired from place to place, he reached, on the 22d of May, the Town of Graaff-Reinet, at the foot of the Sneeuwberg mountains.

'This place,' he remarks, 'is wonderfully improved since the days of Barrow, when it consisted merely of a few miserable mud and straw huts. It contains now about 300 houses, almost all of which are neat and commodious brick edifices;—many are elegant. The streets are wide, laid out at right angles, and planted with rows of lemon and orange trees, which thrive here luxuriantly, and give to the place a fresh and pleasing appearance. Each house has a large allotment of ground behind it, extending in some instances to several acres, which

is richly cultivated, divided by quince, lemon, or pomegranate hedges, and laid out in orchards, gardens, and vineyards. These are all watered by a canal from the Sunday River, which branches out into a number of small channels, and each inhabitant receives his due portion at a regular hour.' p. 75.

The population of this town, of all colours, amounts to about 1800 souls. It owes much of its present prosperity, Mr. T. adds, to the public spirit of the Landdrost, Captain Stockenström, who, though an African born, and educated entirely in the Colony, has been long distinguished as one of the most intelligent and enterprising magistrates which the Cape settlement has ever possessed.

In company with this gentleman, whose public and private merits have been cordially eulogized also by Campbell and Burchell, our Traveller crossed the cold and stormy Sneeuwberg range of mountains in a horse-waggon. Graphic sketches are given of the habitations and mode of life of the back-country boors, and of the wild and monotonous tract of country which extends from the Sneeuwberg ridge to the banks of the great Orange River; but on these topics, the readers of Campbell and Burchell will find comparatively little novelty. It is not till he crosses the Cradock branch of the great river (the *Nu-Gariep* of Burchell), and, leaving far behind him the protection of civilized man, launches boldly into the wilderness with his single Hottentot attendant, that the chief interest of the work commences. The following passage affords a fair specimen of Mr. Thompson's style of narrative, and of the perils of the wild regions which he ventured to explore with so slender an escort.

'We proceeded on our course, over extensive plains, sprinkled with numerous herds of game—quaghas, elands, gnoos, koodoos, hartebeests, gemsboks, and smaller antelopes, the movements of which helped to relieve our lonely journey.

'As we travelled along, I observed my Hottentot continually looking out for the *spoor* (track) of human feet, being exceedingly anxious to get to some kraal before night: but the only tracks he could discover, were those of the wild animals above-mentioned, and of their pursuer, the lion. The footprints of the latter were so frequent and so fresh, that it was evident these tyrants of the desert were numerous and near to us. Frederick also remarked to me, that wherever such numbers of the large game were to be seen, we might be certain lions were not far distant. The numerous skeletons of animals scattered over the plain, presented sufficient proofs of the justness of our apprehensions, and these were soon confirmed by ocular evidence. We were jogging pensively along, the Hottentot with two horses, about ten yards before me,—I following with the other two; Frederick was

nodding on his saddle, having slept little, I believe, the preceding night. In this posture, happening to cast my eyes on one side, I beheld with consternation two monstrous lions reclining under a mimosa bush, within fifteen yards of our path. They were reclining lazily on the ground, with half opened jaws showing their terrific fangs. I saw our danger, and was aware that no effort could save us if these savage beasts should be tempted to make a spring. I collected myself, therefore, and moved on in silence; while Frederick, without perceiving them, rode quietly past. I followed him exactly at the same pace, keeping my eyes fixed upon the glaring monsters, who remained perfectly still. When we had got about seventy or eighty yards from them, I rode gently up to Frederick, and, desiring him to look over his shoulder, showed him the lions. But such a face of terror I never beheld, as he exhibited on perceiving the danger we had so narrowly escaped. He was astonished, too, that he had not previously observed them, being, like most of his countrymen, very quick-sighted. He said, however, that I had acted very properly in not speaking, nor evincing the least alarm while passing the lions; for, if I had, they would probably not have let us pass so quietly. Most likely, however, we owed our safety to their hunger being satiated,—for they appeared to have been just devouring some animal they had killed; a quagha,—as it seemed to me from the hurried glance I had in passing.’ pp. 121, 2.

Having safely crossed this howling wilderness, our Traveller reached one of the inhabited villages of the Griquas, (an interesting race of mixed breed, sprung from the mingling blood of Europe and Africa,) by whom he was hospitably received; and next day, he was escorted by some of their chief men to Griqua town, (formerly called Klaarwater,) the capital of their little community. Here he found Mr. Melvill, an Englishman, who had some years previously been placed as an agent or resident by the Colonial Government, among the Griquas, but who, though a benevolent and worthy man, appears, by interfering injudiciously in their internal concerns, to have strongly excited their political jealousies, and to have thus counteracted, in some degree, the previous exertions of the Missionaries in their civilization. On the whole, however, he speaks far more favourably of the character and progress of this pastoral tribe, than Mr. Burchell, whose peevish and suspicious temper and unreasonable claims seem to have alienated from him almost every class of men with whom he had much intercourse. Mr. Thompson, on the contrary, who threw himself fearlessly and confidingly among these wild hordes, and among the still wilder Bechuanas and Korannas, with only a single Hottentot attendant, and who asked for nothing but food and shelter, appears to have experienced every where the greatest hospitality, respect, and kindness. It is in fact with

travellers, as it is with us in common life. The man who is of a frank and friendly spirit, not only sees things in their happiest aspect, but he communicates cordiality, often where he did not at first find it, and feels it reflected back in acts of unexpected kindness, while the supercilious and selfish meet only with suspicion and dislike.

While our Traveller tarried a day or two with Mr. Melvill, and was benevolently endeavouring to reconcile the jarring parties of the Griqua community, news was brought of the sudden approach of danger of such novelty and magnitude, as to swallow up for the time all their mutual jealousies, and to induce them all to unite cordially in preparing for the common defence. Mr. Moffat, a missionary residing at the town of Kuruman (or New Lattakoo), the capital of the Matchhapee* tribe of Bechuana, arrived with the alarming intelligence, that a prodigious horde of invaders of unknown origin had fallen upon the Bechuana tribes to the north-eastward, and that, after having successively dispersed and plundered not fewer than twenty-eight separate communities, and spread terror and dismay through the whole country, they were now advancing upon Lattakoo and Kuruman. Mr. Moffat added, that Mateebé, the Matchhapee chief, was preparing to flee with all his people, and had only been persuaded to wait the issue of his present mission to Mr. Melvill and the Griqua captains, to whom he had come to represent the urgency of the danger. He implored them for their own sakes, as well as that of the Bechuana and the Missionaries, to call out all their force, and march to repel the invaders, before they should have overwhelmed the Matchhapees, and were ready to pour themselves like an impetuous torrent upon their own borders.

Thoroughly startled and roused by this appeal, the Griqua chiefs agreed to send an expedition to aid the Bechuana in opposing the advancing enemy, while yet at a distance from their own kraals. All their civil broils and heart-burnings were unanimously suspended. The captains hastened to their several hamlets and outposts to collect men and arms; and while Mr. Melvill remained at Griqua town to superintend these preparations, Mr. Moffat hastened back to Kuruman, accompanied by our Traveller, to encourage the terror-stricken Matchhapees, and to provide, if the crisis required, for the flight of his own family and that of Mr. Hamilton his brother missionary.

* In this, as in other instances, Mr. Thompson has followed the orthography adopted by the Missionaries now resident in the country, in preference to that of either Campbell or Burchell.

The Bechuana town of Kuruman, described by Mr. Campbell under the name of New Lattakoo, and by Mr. Burchell under that of Litakun, is stated by Mr. Thompson, (on the authority, we presume, of the resident Missionaries,) to contain from 8000 to 10,000 inhabitants. Though built, he says, without any plan or attention to regularity, it has a very lively and agreeable appearance. The king's house and those of the principal chiefs, are each erected near a large camel-thorn tree, which is left there as a sign of rank. Each of these houses (as well as every separate dwelling in the place) is inclosed within a close wattled fence, about seven or eight feet high, which is carried round it at the distance of six, eight, or ten paces; thus forming a private yard, within which are placed the owner's corn-jars and other bulky property. Every yard has a small gate, and all the houses are built exactly in the same style, and nearly of the same dimensions. 'The best idea I can convey,' says the Author, 'of a Bechuana town, is to compare its appearance, from a little distance, to an immense barn yard; the huts with their conical thatched roofs, resembling very much so many stacks of corn.'

Mr. Thompson very properly refrains from giving much minute description of the manners, dress, and mode of living prevalent among the Bechuana tribes, these topics having been treated of with sufficient accuracy, and with extreme prolixity, by Mr. Burchell. The great and absorbing interest of the public danger occupied the whole attention of the king, chiefs, and people, and in great measure suspended their usual occupations. A *peetsho* or general council of the tribe was held the day after Mr. T.'s arrival, of which he has given a very curious and interesting account, together with the speeches of the king and different chiefs, as translated at the moment by the aid of an interpreter. Of this, no abstract can convey any accurate idea; and we must refer the reader to the work itself. The result of their deliberations was, a determination to wait the approach of the Griquas, and then to march forward to meet the enemy. Meanwhile, the king and chiefs dispersed to muster their retainers.

In the course of the same evening, messengers arrived from Old Lattakoo, bringing intelligence of the continued advance of the marauding hordes. The reports of their strange dress and weapons, their ferocity, and cannibalism, their supernatural strength and courage, filled the minds of the Matchapees with horror and dismay. The report of their being *cannibals*, which afterwards proved to be not without foundation, rested on the authority of prisoners who had escaped out of their hands. The king of the Tamacha tribe, who had also been

captured by them, was now forcibly compelled to become their guide towards Lattakoo. In respect to their numbers, all the information that could be obtained from the messengers was, that they were an enormous multitude, 'countless as the spikes of grass that wave on the plains of the wilderness.'

Our Traveller now proposed, with his characteristic enterprise, to make an excursion to the north-east, on purpose to reconnoitre this unknown enemy; and the interest of this portion of his narrative is, without any appearance of effort on the Writer's part, (his style being remarkably artless and unaffected,) of a very engrossing and romantic description. About a day's journey from Kuruman, he meets with a wandering outlaw, (a runaway slave from the colony,) named Arend, who had for several years been a refugee among the tribes of the interior, and was now fleeing from the advancing Mantatees towards the south. This man, Mr. T. persuaded to accompany him as a guide to reconnoitre the cannibal host. Leaving his servant with Arend's party of native retainers, our Traveller and his outlaw guide, mounted on two hardy Griqua horses, galloped rapidly across the solitary plains of the wilderness, thinly sprinkled with mimosas, and waving with a sea of long spiry grass.

'As we proceeded,' says the Author, 'I observed a curious optical deception, similar to the *mirage* so often noticed by travellers in Africa: it seemed to the eye as if we were in a basin, and that the country continually rose before and around us at every step, while we appeared still at the lowest focus, although, in fact, the plain was perfectly level, without the slightest wave or rise in any direction.'

At length they came in view of the town of Lattakoo, the singular condition of which is thus described.

'As we approached, I was delighted to see the extensive fields of millet spreading on every side, which indicated that the inhabitants of the old capital were considerably more industrious, or more successful agriculturists, than those who had emigrated with the king. The unusually still and solitary appearance, however, of those fields, and the town itself, which we were now approaching, rather struck me; and I said to my companion, "Let us ride gently, and keep a sharp look out; perhaps the place is already in possession of the enemy." We proceeded accordingly with some caution, and, on entering the town, found it, as I had begun to surmise, entirely deserted by the inhabitants. We rode into the heart of it without seeing a human being; and a place which, a few hours ago, had contained a population of six or eight thousand souls, was now as solitary and silent as the most secluded wilderness. On looking into some of the huts, we perceived that the inhabitants must have fled in great haste, for

the implements of cookery were standing with the food in them, half dressed. It was, therefore, pretty evident that the approach of the enemy had taken them somewhat by surprise; and we naturally inferred that the invaders could not be far distant. I said, however, to Arend, that perhaps some old or infirm people might still remain out of such a large population, and that we would try whether the report of a musket would bring them from their lurking places. Taking aim at a large white vulture, which sat perched like the genius of desolation upon a tall camel-thorn that shaded the residence of some chieftain, I brought him fluttering to the ground. But the report died away in solitary echoes; not a living thing greeted our presence.

“And now,” said Arend, “let us retreat. The town has been hurriedly abandoned by the inhabitants; the savages must be at hand; your horses are weak with long travelling, and fatigued with this day’s journey; if we venture further, they will give up, and we shall fall helpless into the hands of those murderous cannibals.” That there was sense and prudence in this advice, I could not deny, but to follow it would have but ill served the purpose I came upon: so I told Arend we must proceed until we gained some more certain intelligence of the invaders to carry back to our friends. Desiring him, therefore, to guide me on towards Nokuning, we left old Lattakoo, standing “a desolate city of the desert,” and pushed on, though with circumspection, towards the north-east.

Our way for a few miles lay among clumps of fine camel-thorn trees, without any path,—the road from Nokuning leading direct to the former site of Lattakoo upon the west side of the river. Still undetermined whether or not to proceed further on our weary steeds, we stopped for a few moments, being very thirsty, to deliberate about venturing down to the river to refresh ourselves, and consider what further course we should adopt; and we had just come to the resolution of descending to the valley, when Arend suddenly called to me with great agitation—“The Mantatees! the Mantatees!—we are surrounded!” On looking towards the spot to which he pointed, I beheld them, sure enough, marching in an immense black mass in the valley below us, and pushing on towards the river. Arend, with considerable presence of mind, immediately said—“Don’t move, else they will perceive us.” Accordingly we remained for some time motionless as the trees around us, and observed, through the avenues of the umbrella-shaped camel-thorns, the motions of the barbarians. We soon saw that they had not perceived us, by their continuing their course towards the river, trampling into blackness the grassy meadows over which they passed. Though somewhat relieved from our first alarm by observing their route, we could not help throwing suspicious glances, every now and then, around us, apprehensive lest some other division should intercept our retreat in the opposite direction; and every old stump of wood, seen indistinctly through the copses, seemed to our eyes like straggling Mantatees.’ Vol. I. pp. 215—219.

Escaping, not without some hazard, from the savages, (who

discovered and endeavoured to surround them,) Mr. Thompson and his guide hastened back as fast as their exhausted horses could carry them; and mounting a fresh horse at Arend's Camp, our Traveller pursued his journey by moonlight to Kuruman, in order to warn the Missionaries, and their friends the Matchhapees, of the certain approach of the invaders.

The dismay, bustle, and confusion that ensued, the horrible apprehension that haunted the Missionaries and the natives, of being suddenly overwhelmed by the cannibal host,—the agonizing suspense in listening anxiously through the long night for the arrival of the Griqua horsemen,—the hurried preparations for flight on their non-appearance,—the burying of valuables,—the wailing of women and children abandoning their dwellings;—all this forms a striking picture, and is well described. We cannot, however, afford room for extracts, and must hasten rapidly over the rest of the Traveller's narrative,—reserving to the close, our remarks on some of the more important topics of his work.

The Griqua horsemen arrive, and march to encounter the Mantatees, whom they defeat and drive back to the northward. Our Traveller, in the meanwhile, had returned towards the Colony. The account of the obstinate but unequal conflict between the naked barbarians and the well-armed Griqua horsemen, furnished by Messrs. Melvill and Moffat, who were eye-witnesses; the cruelties perpetrated upon the wounded and prisoners by the ferocious and cowardly Bechuana; the benevolent expedition of Mr. Melvill and the missionary Hamilton to rescue the deserted women and children of the defeated Mantatees; the Author's account of the origin, progress, and present position of this singular host of marauders, and his remarks on the character and condition of the Bechuana and Caffer tribes in general;—are all replete with interest, and comprise much curious information, of which disjointed extracts, could we find room for them, could convey no satisfactory account. We shall merely here remark, that Mr. Thompson's observations and researches corroborate very strongly the surmises of former travellers in regard to the wide extension of the Caffer race and language; and we agree with him in considering it as now

* sufficiently established, that the tribes commonly called Caffers or Koosas (properly *Amakosæ*), the Tambookies (*Amatymbæ*), the nations of Hambona, of Natal, of Delagoa Bay, and Mozambique,—the Damaras on the West Coast beyond Namaqualand, and the numerous Bechuana tribes who occupy the interior of the Continent to an extent yet unexplored, are not only sprung from one common stock, but bear so striking a resemblance to each other in language, customs, and

mode of life, as to be readily recognized as subdivisions of one great family.' p. 332.

The second division of the present work, contains the narrative of a journey undertaken by the Author in 1824, with the view of exploring the desert country lying between the Roggeveld and the banks of the Gariep or Orange River, and of ascertaining, by personal inspection, whether the lower part of that river is capable of affording any facilities for commercial intercourse with the interior tribes. In this excursion, though the ground traversed was of far less extent than in that already described, and there were no cannibals to encounter, the personal hazards and privations of the Traveller were considerably greater, owing to the excessive drought and dreary desolation of the almost uninhabited regions through which he passed. The few wretched natives (Bushmen and Korannas) whom he met with, were mostly in a deplorable state of starvation; and some of them were actually dying of hunger, owing to the long prevalence of drought and the consequent migration of the wild animals which they subsist upon from that part of the country. The following passages will convey some idea of the frightful destitution of the natives, and the sufferings of the Traveller and his two Hottentot attendants, Jacob and Witteboy, after their attempts to relieve their wants by hunting had repeatedly failed.

'After about an hour's ride, we came to a spot marked with the recent foot-prints of the natives; and, looking around us, we saw two human beings seated at a little distance under a mimosa. On approaching them, a picture of misery presented itself, such as my eyes had never before witnessed. Two Koranna women were sitting on the ground entirely naked; their eyes were fixed upon the earth, and when we addressed them, one of them muttered some words in reply, but looked not up on us. Their bodies were wasted by famine to mere skin and bone. One of them was, apparently, far advanced in years. The other was rather a young woman, but a cripple. An infant lay in her naked lap, wasted like herself to a skeleton, which every now and then applied its little mouth alternately to the shrivelled breasts of its dying mother. Before them stood a wooden vessel, containing merely a few spoonfuls of muddy water. By degrees, the Hottentots obtained for me an explanation of this melancholy scene. These three unfortunate beings had been thus left to perish by their relatives, when famine pressed sore upon the horde, because they were helpless and unable to provide for themselves. A pot of water had been left with them; and on this, and a little gum, they had been for a number of days eking out a miserable existence.' Vol. I. pp. 443, 4.

* * * * *

'The tedious day wore on apace, as we thus sat anxiously waiting the return of Witteboy, who, with his party, had been long

hidden from our view by the undulations of the country. The old Koranna was talkative and friendly in his way, and did his best to entertain me ; sometimes supplying me with a morsel of gum, to stay my stomach ; sometimes sending a little girl to bring us water in an ostrich egg-shell. This water, though the best they could procure, was so much impregnated with salt, that it seemed only to increase the thirst it was intended to relieve. The hot dry wind from the north-east blew witheringly upon us,—parching up the lips till they cracked, and relaxing our wasted frames to exceeding languor. I felt oppressed by a torpid lethargy, but tried in vain to escape from my cares by sleep ; a horrible night-mare constantly invaded my slumbers, and soon awoke me. Evening at length approached, and still the hunting party appeared not. The pangs of hunger pressed sore upon us, and our only relief was to draw our “girdles of famine” still tighter round our bodies. I wished much that I had provided myself with a pair of dandy stays, which, in my present circumstances, would have been invaluable. At length, just as the sun was sinking below the horizon, we descried Witteboy and his Koranna followers returning ; and the sharp eyes of my comrades soon discovered that they were loaded with flesh. As they approached, this joyful news became certain. A zebra had been shot, and each was carrying a piece of it for immediate consumption. The Korannas, old and young, sprang forth to meet the huntsmen, skipping, dancing, and shouting for joy. Jacob and I, exhausted as we were, were reanimated by their jocund cries, and by the sight of so seasonable a relief, to a sense of joy and gratitude, less clamorous, but scarcely less intense than that of these half-famished savages. We had now been nearly four days without food, and but very ill supplied with bad, brackish water. Had Witteboy again failed of success in hunting, we must have killed one of our horses ;—a resource which the Hottentots were even more unwilling than myself to resort to.’

Vol. II. pp. 3—5.

A country so frightfully parched and desolate, and inhabited by beings so destitute and degraded, could afford little worthy of research to a traveller whose objects were not much connected with scientific investigation. The pastoral tribes who inhabit the banks of the Gariep, were suffering too from the ravages of native banditti, supplied with guns and ammunition by unprincipled traders from the colony. Evil, physical and moral, reigned triumphant ; and what the curse of Heaven had spared, the selfishness of man had laid waste. Yet, even here, some traces of beauty and goodness were left. A magnificent cataract of the Gariep, surrounded by umbrageous woods, which afford food and shelter to the stately *koodoo* (*antelope strepsiceros*), and sedgy coverts haunted by the enormous hippopotamus,—revive the Traveller’s exhausted spirits ; and the hospitable kindness with which he is received by a band of Koranna hunters, who swim across the river to bring

him milk, affords some relief from the dismal scenes of suffering and selfishness with which this part of his narrative is darkened. With much difficulty, after losing two of his horses from exhaustion, and just as his despairing attendants had determined to abandon him in the desert, he reaches at length a missionary station in Little Namaqualand. And here, finding that no rational object could be gained by attempting to penetrate further in that direction, he contents himself with giving the reader the substance of the information collected from the natives and the missionaries, respecting the various tribes of inhabitants, and the climate and productions of the country which they occupy, or rather wander over.

It appears from Mr. Thompson's researches, that the free Hottentot tribes inhabiting the tracts beyond the limits of the Cape colony, and who are generally comprised under the appellations of Bushmen (or *Bosjesmen*), Korannas, and Namaquas, are, like the American Indians, and other native races with whom European power and avarice has come in collision, rapidly disappearing from the face of the earth. The Namaquas and Korannas are pastoral tribes, and they are represented by early travellers as rich in flocks and herds: now, they are poor and wretched, greatly reduced in numbers; and, in many instances, destitute of cattle, (of which they have been plundered by banditti supplied with fire-arms from the colony,) they were found eking out a wretched subsistence by the uncertain supplies of the chase, wild roots, the *larvæ* of locusts and white ants, and the gum of the mimosa. The Bushmen, whose territory for the most part marches with the colony, and who, of all the Hottentot tribes, (except those who formerly possessed the colonial territory, and are now reduced to a regular and *legalized* state of thralldom,) have come most frequently into contact with the European colonists, have been the greatest sufferers, and are reduced to the most abject state of wretchedness and destitution. Gradually forced back by the encroaching whites from the more fertile and well-watered tracts of country along the mountain ridges, they have not even found a refuge in the parched and desolate wilderness to which they have been driven. Even there, they have a worse foe than the lion or the hyena to strive with for the possession of the desert. The following passages disclose but too clearly the causes of their present condition.

‘The Bushmen on this frontier, whatever may have been the original condition of their progenitors, are now entirely destitute of cattle or property of any description; and now that the larger game have been generally destroyed, or driven out of the country by the guns of the Boors and Griquas, they are reduced to the most

wretched shifts to obtain a precarious subsistence, living chiefly on wild roots, locusts, and the larvæ of insects. The wandering hordes of this people are scattered over a territory of very wide extent, but of so barren and arid a character, that by far the greater portion of it is not permanently habitable by any class of human beings. Even as it is, the colonists are perpetually pressing in upon their limits, wherever a fountain, or even a temporary *vley* or pool of water is to be found: but had this territory been of a character less desolate and inhospitable, there can be little question that it would have been long ago entirely occupied by the Christians. They are continually soliciting from the Government fresh grants beyond the nominal boundary; and at present, are very urgent to obtain possession of a tract lying between the Zak and Hartebeest Rivers. In defence of these aggressions, they maintained to me, that the Bushmen are a nation of robbers,—who, as they neither cultivate the soil, nor pasture cattle, are incapable of occupying their country advantageously; that they would live much more comfortably by becoming the herdsmen and household servants of the Christians, than they do at present on their own precarious resources; and finally, that they are incapable of being civilized by any other means.'

Vol. I. pp. 392, 3.

'Nel informed me, that within the last thirty years he had been upon thirty-two commandoes against the Bushmen, in which great numbers had been shot, and their children carried into the colony. On one of these expeditions, not less than two hundred Bushmen were massacred! In justification of this barbarous system, he narrated many shocking stories of atrocities committed by the Bushmen upon the colonists,—which, together with the continual depredations upon their property, had often called down upon them the full weight of vengeance. Such has been, and still, to a great extent, is, the horrible warfare existing between the Christians and the natives of the northern frontier, and by which the process of extermination is still proceeding against the latter, in the same style as in the days of Barrow.

'It struck me as a strange and melancholy trait of human nature, that this Veld-Commandant, in many other points a meritorious, benevolent, and clear-sighted man, seemed to be perfectly unconscious that any part of his own proceedings, or those of his countrymen, in their wars with the Bushmen, could awaken my abhorrence. The massacre of many hundreds of these miserable creatures, and the carrying away of their children into servitude, seemed to be considered by him and his companions as things perfectly lawful, just, and necessary, and as meritorious service done to the public, of which they had no more cause to be ashamed, than a brave soldier of having distinguished himself against the enemies of his country: while, on the other hand, he spoke with detestation of the *callousness* of the Bushmen in the commission of robbery and murder upon the Christians; not seeming to be aware that the treatment these persecuted tribes had for ages received from the Christians, might, in their apprehension, justify every excess of malice and revenge that they were able to perpetrate.' Vol. I. pp. 395—7.

An old Hottentot in the service of a Roggeveld farmer, gave the Author some further information on this subject, which perfectly corresponds to the colonial records of the first bitter out-breaking of the Bushmen.

‘ This man was between sixty and seventy years of age, and had all his life resided upon the Bushman frontier. I found him communicative, and elicited some interesting information from him. He said he could recollect the time, when few or no murders were committed by the Bushmen,—especially upon the Christians. The era of bitter and bloody hostility between them commenced, according to his account, about fifty years ago, in the following manner.—The burgher Coetzee Van Reenen had an overseer who kept his flocks near the Zak River: this fellow was of a brutal and insolent disposition, and a great tyrant over the Bushmen; and had shot some of them at times, out of mere wantonness. The Bushmen submissively endured the oppression of this petty tyrant for a long period; but at length their patience was worn out; and one day, while he was cruelly maltreating one of their nation, another struck him through with his assagai. This act was represented in the Colony as a horrible murder. A strong commando was sent into the Bushman country, and hundreds of innocent people were massacred to avenge the death of this ruffian. Such treatment roused the animosity of the Bushmen to the utmost pitch, and eradicated all remains of respect which they still retained for the Christians. The commando had scarcely left their country, when the whole race of Bushmen along the frontier simultaneously commenced a system of predatory and murderous incursions against the colonists, from the Kamiesberg to the Stormberg. These depredations were retaliated by fresh commandoes, who slew the old without pity, and carried off the young into bondage. The commandoes were again avenged by new robberies and murders; and thus mutual injuries have been accumulated, and mutual rancour kept up, to the present day.’ Vol. I. pp. 401—403.

Every where, upon the northern frontier, Mr. T. met with evidence of the enormities of this horrible system of murder and outrage. At one Boor's place in the Sneeuwberg, he learned, that an expedition had been out hunting down the Bushmen, and that about thirty had been shot. He was informed at the same time, that above 1000 had been destroyed the preceding year in the Tarka district. (Vol. I. p. 73.) Near Beaufort, a Boor informed him, that he had just returned from a *commando* against the Bushmen, in which twenty-six men, two women, and two children had been shot. (Vol. I. p. 273.) The connivance at such atrocities by the colonial authorities must be felt as deeply disgraceful to us as a nation. But we forbear at present to animadvert further on this melancholy topic. The expected publication of a work on the treatment and present condition of the native tribes of Southern Africa,

from the able pen of the Rev. Dr. Philip, superintendent of the missions of the London Society in that long oppressed and misgoverned quarter of the globe, will, we trust, ere long, afford a more suitable opportunity for fully expressing our sentiments on this subject.

It is consolatory to find an impartial and trust-worthy person, like the Author before us, giving his decided testimony in favour of the beneficial influence of the South African missions. From the arrogant Barrow, down to the peevish and conceited Burchell, it has been the fashion with travellers to sneer at every institution of this kind, except those of the Moravians; the latter being praised, as the Quakers were by Voltaire, chiefly for the sake of crying down and calumniating the others. Mr. Thompson's work, however, is not merely free from this taint of unchristian malignity, but it affords most triumphant proof of the injustice of former travellers, in accusing the Missionaries of neglecting the arts of civilization and the worldly comfort and prosperity of their disciples. At Bethelsdorp, he notices the rapid improvement of the place; and states, that from forty to fifty waggons, belonging to the inhabitants, were continually on the road, employed in the transport of goods and government stores. At Theopolis (in Albany), a new village was building, and the Hottentots were erecting substantial houses of brick and stone. At Griqua Town, where Mr. Burchell could find scarcely any thing to praise, either in the conduct of the Missionaries or in the character of the Nomadic race whom they were attempting to reclaim from barbarism, Mr. Thompson states, that great good had been effected; and though he admits that much still remains to be done, he deems this 'far more a subject of regret than of surprise, considering the peculiar difficulties with which they (the Missionaries) have to contend among a people so situated.' (Vol. I. p. 151.) The Missionaries at Kuruman, although they had yet gained 'few or no Christian converts' among the selfish Bechuanas, are described as having, by their 'inoffensive, disinterested, and prudent demeanour, already acquired the entire confidence and respect of Mateebè and his people,' and thereby paved the way for future usefulness. Some of the beneficial arts of Europe, and especially the practice of irrigating their fields, previously unknown to the native tribes, had already been successfully communicated. (Vol. I. p. 194). The Wesleyan Missionary village of Lily Fountain, on the Kamiesberg Mountains, visited by Mr. T. on his return from his last journey, is described, after a minute inspection, as being 'a well selected and well conducted station, highly creditable to its founders, and highly beneficial to the people under their con-

'trol.' The missions among the Namaquas and Korannas appear to have been the least successful of those in Southern Africa, owing to the wandering habits of the people, which the nature of the country and climate renders it almost impossible to overcome. Yet, even among these roving hordes, much real good had been effected, and much evil mitigated or prevented. The following passage contains the result of Mr. Thompson's extensive observations and deliberately formed opinions on this interesting subject, which we consider as too creditable to his heart and judgement, and too important to the cause of truth, to be curtailed, though we have already exceeded our intended limits.

' Having now visited nearly all the missionary stations in Southern Africa, it may not be improper to express in a few words, the opinion I have formed regarding them. The usual objections against them are, that the generality of the Missionaries are a fanatical class of men, more earnest to inculcate the peculiar dogmas of their different sects, than to instruct the barbarous tribes in the arts of civilization; that most of them are vulgar and uninformed; many of them injudicious; some of them immoral; and, finally, that their exertions, whether to civilize or to christianize the natives, have not hitherto been followed by any commensurate results.

' Now my observations have led me to form a very different conclusion. It is no doubt, true, that the Missionaries labouring among the tribes of the Interior, are generally persons of limited education, most of them having originally been common mechanics. But it seems very doubtful whether men of more refined and cultivated minds would be better adapted to meet the plain capacities of un-intellectual barbarians. And even were such teachers ever so preferable, where could they be procured? On the whole, the Missionaries I have been acquainted with in South Africa, appear to me generally well adapted for such service. Most of them are men of good, plain understanding, and industrious habits, zealously interested in the success of their labours, cordially attached to the natives, and willing to encounter, for their improvement, toil, danger, and privation. A few instances, in a long course of years, of indiscreet, or indolent, or immoral persons having been found among the Missionaries, proves nothing against the general respectability of their characters, or the utility of their exertions. Imperfection will be found wherever human agents are employed. But such unfavourable exceptions are rare; while, among them, many persons of superior ability, and even science, are to be found. And I may safely affirm that, at every missionary station I have visited, instruction in the arts of civilized life, and in the knowledge of pure and practical religion, go hand in hand.

' It is true, that among the wilder tribes of Bushmen, Korannas, and Bechuanas, the progress of the missions has hitherto been exceedingly slow and circumscribed. But persons who have visited

these tribes, and are best qualified to appreciate the difficulties to be surmounted in instructing and civilizing them, will, if they are not led away by prejudice, be far more disposed to admire the exemplary fortitude, patience, and perseverance of the Missionaries, than to speak of them with contempt and contumely. These devoted men are found in the remotest deserts, accompanying the wild and wandering savages from place to place, destitute of almost every comfort, and, at times, even without the necessities of life. Some of them have, without murmuring, spent their whole lives in such service. Let those who consider missions as idle or unavailing, visit Gnadenthal, Bethelsdorp, Theopolis, the Caffer stations, Griqua Town, Kamiesberg, &c. Let them view what *has* been effected at these institutions, for tribes of the natives, oppressed, neglected, or despised by every other class of men of Christian name. And if they do not find all accomplished, which the world had, perhaps, too sanguinely anticipated, let them fairly weigh the obstacles that have been encountered, before they venture to pronounce an unfavourable decision. For my own part, utterly unconnected as I am with missionaries, or missionary societies of any description, I cannot, in candour and justice, withhold from them my humble meed of applause for their labours in South Africa. They have, without question, been in this country, not only the devoted teachers of our holy religion to the heathen tribes, but also the indefatigable pioneers of discovery and civilization. Nor is their character unappreciated by the natives. Averse as they still are, in many places, to receive a religion, the doctrines of which are too pure and benevolent to be congenial to hearts depraved by selfish and vindictive passions, they are yet every where friendly to the Missionaries, eagerly invite them to reside in their territories, and consult them in all their emergencies. Such is the impression which the disinterestedness, patience, and kindness of the Missionaries, have, after long years of labour and difficulty, decidedly made even upon the wildest and fiercest of the South African tribes, with whom they have come in contact; and this favourable *impression*, where more has not yet been achieved, is of itself a most important step towards full and ultimate success.' Vol. II. pp. 91—95.

The third section of the work contains the Author's 'Observations on the present condition of the Dutch and English inhabitants; on the adaptation of the country for further colonization; and on its agricultural and commercial capabilities.' Under each of these heads will be found very full and important information. Mr. T. considers the British settlement in Albany to have surmounted its worst crisis; he assures us, that it has now 'struck fast root into the country, and will maintain its hold, and gradually extend its influence far beyond the limits of its first location.' He is also of opinion, that the colony possesses very considerable resources for further colonization, and that emigration from England

may be safely encouraged upon a moderate scale, and on a more rational principle than the preposterous scheme of 1820, which has been attributed to Mr. Barrow. The detailed information which the Author has furnished on this point, may prove peculiarly valuable, (derived as it evidently is from actual observation and practical experience,) in the event of more settlers being sent out by Government; an event actually in contemplation, we understand, at the Colonial Office, on the ground of the evidence recently furnished to the Emigration Committee of the House of Commons.

The Appendix contains some curious and highly amusing matter; especially, an 'Account of the Amakosæ or Southern Caffers,' by the Rev. J. Brownlee, an intelligent Missionary, and 'Notices and Anecdotes of the African Lion,' by Mr. T. Pringle. The latter gentleman, whose name is not unknown to our readers,* has also furnished Mr. Thompson with a variety of amusing notices and some elegant poetical illustrations, which are scattered over the work. Of the latter, we must make room for a specimen. The following spirited verses are designed to express the sentiments with which the persecuted tribes of natives may be supposed to regard the colonists.

‘SONG OF THE WILD BUSHMAN.

‘Let the proud Boor possess his flocks,
And boast his fields of grain:
My home is 'mid the mountain rocks,
The desert my domain.

I plant no herbs nor pleasant fruits,
Nor toil for savoury cheer:
The desert yields me juicy roots,
And herds of bounding deer.

‘The countless springboks are my flock,
Spread o'er the boundless plain:
The buffalo bends to my yoke,
And the wild horse to my rein.
My yoke is the quivering assagai,
My rein the tough bow-string;
My bridle-curb is a slender barb,—
Yet it quells the forest king.

‘The crested adder honoureth me,
And yields at my command,
His poison-bag, like the honey bee,
When I seize him on the sand.

* See E. R. vol. xxi. p. 571. Art. Pringle's Account of Albany. Mr. P. is also the Author of a pleasing volume of poems noticed in an earlier volume of our Journal.

Yea, even the locusts' wasting swarm,
Which mightiest nations dread,
To me brings joy in place of harm,
For I make of them my bread.

' Thus I am lord of the Desert Land,
And I will not leave my bounds,
To crouch beneath the Christian's hand,
And kennel with his hounds ;
To be a hound, and watch the flocks
For the cruel white-man's gain—
No! the swart Serpent of the Rocks
His den doth yet retain ;
And none who there his sting provokes,
Shall find its poison vain.'

The map which accompanies the work, appears to have been diligently improved by a variety of new materials ; but it is on too confined a scale, and very indifferently lithographed. The other engravings (amounting together to about forty, in aquatint, on wood, and on stone) are of various merit,—some being excellent, others very poor indeed. Altogether, however, the work is pleasingly illustrated ; and may be equally recommended to those who seek for information, and to the more numerous class of readers who merely ask for innocent entertainment.

Art. IV. *The Life of Napoleon Buonaparte, Emperor of the French.* With a preliminary View of the French Revolution. By the Author of 'Waverley,' &c. In nine volumes, post 8vo. Price 4*l.* 14*s.* 6*d.* Edinburgh. 1827.

WE have always been much disposed to question the practicability of giving a fair and impartial estimate of character and circumstances, during the existence of the coeval generation. Passions and immediate interests must pass away, before even the semblance of truth can be obtained from the discernment and valuation of evidence. The most important and, after all, the most really trustworthy kind of statement, is that which is obtained from individuals actually engaged in the scenes which they describe. For prejudice, we are, of course, prepared ; and we must expect much of unconscious, and somewhat of intentional, misrepresentation ; but, amid all these, there will subsist the elements of truth, the more evident, perhaps, from the very attempt to colour and to conceal. It becomes, however, an entirely different matter, when a writer professes to take all this direct information, and, checking it by collateral and incidental testimony, to fabricate

from it a story of his own. We pause in such a case, and, before committing ourselves to his guidance and influence, we feel it expedient to institute a previous examination into his qualifications for his task.

The Emperor Napoleon and Sir Walter Scott are both entitled to the highest consideration as men of extraordinary ability, each in his own way; but we much doubt the relative or positive competency of either to write the life of the other. How the former might have succeeded, it is impossible now to say; but, after bestowing some attention on the speculation of Sir Walter, we regret our inability to commend it as a successful enterprise. It will be thought, probably, by general and superficial readers, a work of great research and interesting execution; but, to those who have made themselves more intimately acquainted with the subject, these volumes will appear the result of extensive reading, rather than of acute investigation, and to exhibit much more of ready composition, than of the higher gifts that should distinguish the writer of history. It might, indeed, have been anticipated, that the 'Author of Waverley' and the historiographer of 'Napoleon Buonaparte,' would not be equally successful in both instances; and the very qualities which gave him the mastery in one order of composition, would be, not merely unavailing, but injurious in the other. The varying tone, the inventive faculty, the arrangement for effect, which give so admirable a character to the romances in question, must yield, in the history, to a style vigorous and precise, to a mind habitually conversant with the elicitation of truth from conflicting statements, and to a simple, lucid, and consecutive distribution of well-sifted materials. Neither is the Baronet sufficiently free from prejudice for the unbiassed execution of a task so full of difficulty, in this respect, as that which he has undertaken. He is by temperament a fautor of antiquated institutions, and an especial partisan of distressed sovereigns—of legitimate ones, at least; for his sympathies seem much less easily excited when the sufferings of an imperial *parvenu* are in question. We believe that he has been intent upon giving a fair and impartial exhibition both of character and of events; but his views—and who can have a higher right to form and cherish his own views than such a man as Sir Walter Scott?—seem to us neither extensive enough, nor calm enough, for the management of a subject which, more than any other, demands the effective combination of science and practical skill, with coolness and precision in their application.

The preliminary sketch of the French Revolution, which occupies the first and second volumes, affords, as it appears to us,

a sufficient exemplification of the feeling to which we have adverted. With a great air of impartiality, it is really written in a spirit of high-wrought *Burkism*, that would have been more palatable twenty years ago, than it is likely to prove at present. We have, for instance, a gorgeous picture of the French monarchy, with a marvellous qualification of the servile and crawling subserviency of the court and people, as a 'general, patriotic, and disinterested' attachment; 'extravagant and Quixotic,' indeed, but still the lofty submission of 'a people misled to their disadvantage, by high and romantic ideas of honour and fidelity.'

The character of Louis XVI.—unfortunate and estimable he certainly was—is made to appear to far higher advantage by Sir Walter, than either sympathy in his calamities, or the most favourable view of his conduct, will warrant our admitting as accurate.

'It is remarkable, that Louis resembled Charles I. of England, more than any of his own ancestors, in a want of self-confidence, which led to frequent alterations of mind and changes of measures, as well as in a tendency to uxoriousness, which enabled both Henrietta Maria, and Marie Antoinette, to use a fatal influence upon their counsels. Both sovereigns fell under the same suspicion of being deceitful and insincere, *when, perhaps, both*, but certainly Louis, only changed his course of conduct from a change of his own opinion, or from suffering himself to be over-persuaded, and deferring to the sentiments of others.'

These sentences would of themselves be sufficient to shew the bias under which the whole passage has been written. We have no disposition to accuse the unhappy and well-intentioned Louis of deliberate insincerity, though there were portions of his reign, in which his conduct can, we fear, be explained in no other way; but we must express our undisguised astonishment at the hardihood that can even hint a plea of extenuation, when the character of Charles I. is, in this matter, brought in question. If one point of that monarch's history be more clear than any other, it is, we apprehend, that his habitual evasions rendered him an object of suspicion to all; and that the severity of his ultimate fate was the result of a prevailing conviction that, in dealing with a man of his cast, security was to be found only in extreme counsels. Sir Walter does not, however, carry the parallel any further. He rejects, with just indignation, every attempt to palliate the atrocities of the French Revolution, by the violence which marked the progress of our own; and when he has to record the issue of the mock trial of Louis, he follows up his citation of the verdict, by a

spirited expression of sentiments which do him honour as a man and a Briton.

'Let none dishonour the parallel passage in England's history, by comparing it with this disgraceful act of murder, committed by a few in rabid fury of gain, by the greater part in mere panic and cowardice. That deed, which Algernon Sydney pronounced the bravest and justest ever done in England,—that *facinus tam illustre* of Milton,—was acted by men, from whose principles and feelings we differ entirely; but not more than the ambition of Cromwell differed from that of the blood-thirsty and envious Robespierre, or the political views of Hutchinson and his associates, who acted all in honour, from those of the timid and pedantic Girondists.'

As a specimen of the loose way in which Sir Walter gets up his facts, we shall cite a part of his description of the outrages committed on the royal person and family at Versailles, in October, 1789.

'The presence of this great force seemed to restore a portion of tranquillity, though no one seemed to know with certainty how it was likely to act. La Fayette had an audience of the King, explained the means he had adopted for the security of the palace, recommended to the inhabitants to go to rest, and unhappily set the example by retiring himself. Before doing so, however, he also visited the Assembly, pledged himself for the safety of the royal family and the tranquillity of the night, and, with some difficulty, prevailed on the president Mounier to adjourn the sitting, which had been voted permanent. He thus took upon himself the responsibility for the quiet of the night. We are loath to bring into question the worth, honour, and fidelity of La Fayette; and we can, therefore, only lament, that weariness should have so far overcome him at an important crisis, and that he should have trusted to others the execution of those precautions which were most grossly neglected.

'A band of the rioters found means to penetrate into the palace about three in the morning, through a gate which was left unlocked and unguarded. They rushed to the queen's apartment, and bore down the few *gardes de corps* who hastened to her defence. The sentinel knocked at the door of her bed-chamber, called to her to escape, and then gallantly exposed himself to the fury of the murderers. His single opposition was almost instantly overcome, and he himself left for dead. Over his bleeding body they forced their way into the queen's apartment; but their victim, reserved for further and worse woes, had escaped by a secret passage into the chamber of the king, while the assassins, bursting in, stabbed the bed she had just left with pikes and swords.'

Now, if Sir Walter Scott had duly examined, or chosen to follow the most competent authorities, he would have omitted this last tremendous appendage to a statement sufficiently appalling without it. M. de St. Priest, one of the ministers of state,

who was in the palace at the time, expressly affirms, that the rioters 'committed no violence' in the Queen's apartments; and Madame Campan distinctly denies that 'the assassins penetrated to the Queen's chamber, and pierced the bed with their swords.' Neither was there any necessity for his charitable anxiety to accept the best possible construction of the conduct of La Fayette. That officer had visited his posts, and ascertained that they were properly placed and on the alert: was he responsible for the negligence of the servants of the castle, when some of the mob, more determined and active than the rest, succeeded in finding an unfastened entrance? Was it his fault, that the duty of the interior was refused to the national guard, and committed to the *gardes-du-corps*. 'This fatal refusal,' says Mignet, 'caused all the calamities of the night in question. The interior guard had not even been doubled; the gratings (*les grilles*) had scarcely been visited; and the duty was carelessly executed as at an ordinary period.'

The proposed plan of Provincial Assemblies is ascribed to Necker; and, if we recollect rightly, Madame de Stael sanctions the appropriation. It was the scheme of the able and excellent Turgot, and, had it been adopted under his direction, might have prevented much evil.

The celebrated apostrophe of Mirabeau, addressed to the Marquis de Brezé, master of the ceremonies, when he brought to the *Tiers Etat* the royal orders for their adjournment, is given in a form which at once deprives it of all its terrible energy, and renders it simply blustering and abusive. 'Slave,' that tribune of the people is made to say, 'return to thy master, and tell him, that his bayonets alone can drive from their post the representatives of the people.' This bold address, which had nearly as much influence on the course of the revolution, as the famous oath of the Tennis-court, was well worthy of accurate citation; and we shall give our readers the opportunity of comparing the present version with a correct translation from the "*Collection complete des Travaux de M. Mirabeau l'aîné, à l'Assemblée Nationale.*" 'The Commons of France have resolved to deliberate. We have heard the intentions that have been suggested to the King; and you, who are incapable of being his organ towards the National Assembly,—you, who have here neither seat, nor voice, nor right to speak, it is no part of your privilege to remind us of his speech;—go, and tell your master, that we are here by the power of the people, and that we are to be driven hence, only by the power of bayonets.' The only variations in this text that we recollect, are in the phrase, 'the power of the people.' Mignet quotes it, '*l'ordre du peuple*;' and

Beaulieu, who seems to have taken much pains to ascertain the precise words, gives '*volonté*.' We think the latter the more likely expression, as containing the most comprehensive import; though the former may be more energetic. There is a volume of awful menace in the fine antithesis between *la volonté du peuple*, and *la puissance des bayonnettes*.

We have, at different periods, entered so much at large into the circumstantial of Napoleon's career, that we should feel it impossible to avoid repetition, were we to take these volumes as the text of a systematic analysis. We believe that there are few particulars of the life and campaigns of that extraordinary man, which have not been either specifically or collaterally illustrated in one or other of the various articles on those subjects that have from time to time appeared in our Journal. We cannot say that we expected from the present quarter much decidedly original matter, either in the way of fact or of comment, but we certainly did anticipate more than we have found. What was before doubtful and mysterious, remains so still; little light has been thrown on the general character of Napoleon, and marks of hasty composition pervade the work. The reader will find much spirited detail, and he will be carried pleasantly along the stream of narrative; but he will find little that is either novel in itself, or made so by the felicity of its exhibition. These reasons, then, together with the currency which has been given to the more striking passages through the medium of the newspapers, have determined us to decline any thing beyond a brief and general criticism in the present instance.

On the whole, the character of Napoleon is fairly represented; and his Biographer seems to have in some degree caught the enthusiasm which we are apt to feel in contemplating the career of a mighty genius, even while we are compelled to condemn the principles on which he has acted, and to reprobate the occasional excesses into which he has suffered himself to be seduced by ambition or revenge. The dark shadows of the imperial lineaments are not aggravated; and the tales, however specious, which enmity has delighted to receive and pass forward in scandalous currency, are here dismissed with a cursory notice. The brightest period of Buonaparte's eventful life—the romantic campaigns of Italy—has evidently been written *con amore*; though Sir Walter does not appear to us sufficiently a master of military science or detail, to exhibit complicated movements in a way clear to popular apprehension. The power of simplifying the most extensive and complicated combinations, was exemplified by Napoleon, even more in his gigantic operations with comparatively small armies,

than in the facility with which he moved the enormous masses of his later campaigns. Instead of following the old method of protracted warfare and minor acquisitions, or even the new plan of dashing movements and hazardous results, he acted upon a system peculiarly his own, in which, while every thing was of the most daring and comprehensive kind, nothing was left to hazard ; all was provided for, and, on the ground of fair calculation, all was certain. He 'turned the flank of the Alps' in his first campaign as general, and rendered nugatory all the defensive arrangements of Beaulieu. In his subsequent manœuvrings against Wurmser and Alvinzi, there was the same exquisite union of boldness and science ; and the old tacticians of the school of Daun and Lascy, were annoyed and puzzled beyond endurance, by the ubiquitarianism of the French commander and his mercurial troops. Soon after the battle of Lodi,

'Buonaparte had some conversation with an old Hungarian officer made prisoner in one of the actions, whom he met with at a bivouac by chance, and who did not know him. The veteran's language was a curious commentary on the whole campaign ; nay, upon Buonaparte's general system of warfare, which appeared so extraordinary to those who had long practised the art on more formal principles. "Things are going on as ill and as irregularly as possible," said the old martinet. "The French have got a young general, who knows nothing of the regular rules of war ; he is sometimes on our front, sometimes on the flank, sometimes on the rear. There is no supporting such a gross violation of rules." This somewhat resembles the charge which foreign tacticians have brought against the English, that they gained victories by continuing, with their insular ignorance and obstinacy, to fight on, long after the period when, if they had known the rules of war, they ought to have considered themselves as completely defeated.'

The strange complication of intrigue and violence which placed Napoleon in the consular chair, is not, we think, so happily disentangled as might have been expected ; nor does the statement given in the appendix throw much light on that remarkable series of transactions, commonly designated as the revolution of the 18th Brumaire. The narrative in question appears to have been derived either from Bernadotte or from some one in his confidence, and is evidently intended to place his conduct on that occasion in a more striking light than it should seem to merit. As far as we can judge, he did precisely nothing, while affecting great importance, and disposed to avail himself of all that might be done by others for his advantage.

The affecting catastrophe of the Duke d'Enghien is minutely and elaborately investigated, but with an evident bearing to the side of severity in the estimate of Napoleon's motives and conduct.

'Buonaparte, well aware of the total irregularity of the proceedings in this extraordinary case, seems, on some occasions, to have wisely renounced any attempt to defend what he must have been convinced was indefensible, and has vindicated his conduct upon general grounds, of a nature well worthy of notice. It seems that, when he spoke of the death of the Duke d'Enghien among his attendants, he always chose to represent it as a case falling under the ordinary forms of law, in which all regularity was observed, and where, though he might be accused of severity, he could not be charged with violation of justice. This was safe language to hearers from whom he was sure to receive neither objection nor contradiction, and is just an instance of an attempt, on the part of a consciously guilty party, to establish, by repeated asseverations, an innocence which was inconsistent with fact. But with strangers, from whom replies and argument might be expected, Napoleon took broader grounds. He alleged the death of the Duke d'Enghien to be an act of self-defence, a measure of state polity, arising out of the natural rights of humanity, by which a man, to save his own life, is entitled to take away that of another. 'I was assailed,' he said, 'on all hands by the enemies whom the Bourbons raised up against me; threatened with air-guns, infernal machines, and deadly stratagems of every kind. I had no tribunal on earth to which I could appeal for protection, therefore I had a right to protect myself; and by putting to death one of those whose followers threatened my life, I was entitled to strike a salutary terror into the others.'

'We have no doubt that, in this argument, which is in the original much extended, Buonaparte explained his real motives; at least we can only add to them the stimulus of obstinate resentment and implacable revenge. But the whole resolves itself into an allegation of that state necessity, which has been justly called the tyrant's plea, and which has always been at hand to defend, or rather to palliate, the worst crimes of sovereigns. The prince may be lamented, who is exposed from civil disaffection to the dagger of the assassin, but his danger gives him no right to turn such a weapon even against the individual person by whom it is pointed at him. Far less could the attempt of any violent partisans of the House of Bourbon authorize the First Consul to take, by a suborned judgment, and the most precipitate procedure, the life of a young prince, against whom the accession to the conspiracies of which Napoleon complained, had never been alleged, far less proved. In every point of view, the act was a murder; and the stain of the Duke d'Enghien's blood must remain indelibly upon Napoleon Buonaparte.

'With similar sophistry, he attempted to daub over the violation of the neutral territory of Baden, which was committed for the purpose of enabling his emissaries to seize the person of his unhappy victim.

This, according to Buonaparte, was a wrong which was foreign to the case of the Duke d'Enghien, and concerned the Sovereign of Baden alone. As that prince never complained of this violation, 'the plea,' he contended, 'could not be used by any other person.' This was merely speaking as one who has power to do wrong. To whom was the Duke of Baden to complain, or what reparation could he expect by doing so? He was in the condition of a poor man, who suffers injustice at the hands of a wealthy neighbour, because he has no means to go to law, but whose acquiescence under the injury cannot certainly change its character, or render that invasion just what is in its own character distinctly otherwise. The passage may be marked as showing Napoleon's unhappy predilection to consider public measures not according to the immutable rules of right and wrong, but according to the opportunities which the weakness of one kingdom may afford to the superior strength of another.

'It may be truly added, that even the pliant argument of state necessity was far from justifying this fatal deed. To have retained the Duke d'Enghien a prisoner, as a hostage who might be made responsible for the Royalists abstaining from their plots, might have had in it some touch of policy; but the murder of the young and gallant prince, in a way so secret and so savage, had a deep moral effect upon the European world, and excited hatred against Buonaparte wherever the tale was told. In the well-known words of Fouché, the Duke's execution was worse than a moral crime—it was a political blunder. It had this consequence, most unfortunate for Buonaparte, that it seemed to stamp his character as bloody and unforgiving; and it so far prepared the public mind to receive the worst impressions, when other tragedies of a more mysterious character followed that of the last of the race of Condé.'

We feel no inclination whatever to extenuate the odious criminality of a transaction not more strongly marked by its stern and relentless character, than by its reckless and impolitic disregard of human sympathies. Napoleon had the strongest motives for striking some decided blow at the Bourbons. His life was endangered by conspiracies of which the police could obtain only uncertain indications, and in which agents of a higher order were actively concerned. If the Duke d'Enghien was not engaged in these plots, it must be confessed, that his residence was singularly ill-chosen. He was on the very border of the French territory, just in the situation that was best calculated to excite suspicion, inasmuch as it was the best adapted for communication with secret machinators in the heart of France. The violation of neutral ground was defensible on the same ground—certainly on no other—as the more extensive invasion of neutral immunities perpetrated by the British Government in the bombardment of Copenhagen. But there was a peculiar circumstance in the present case, that roused the feelings of Europe against the oppressor. It was

the heir of Condé that he destroyed. He had murdered the last of a race of heroes, and left a father and a grandfather, both men of honour and courage, and standing high in the general opinion, deprived of their house's stay and hope. If the Count d'Artois or the Duke d'Angoulême had come within the iron grasp of power, we suspect that the sensation of horror would have been less deep or lasting.

We have already adverted to the insufficient manner in which the military career of Napoleon is traced by Sir Walter. The campaigns of Marengo, Austerlitz, and especially that of Abensberg and Wagram, are exemplifications of this imperfect treatment. They are mere sketches, and, unfortunately, not by the hand of a master of the subject. Napoleon, we believe, always referred to the movements on the Upper Danube, previously to the battles of Aspern and Wagram, as the boldest efforts of his genius. He never exerted himself more daringly, nor more efficiently, than when his antagonist was endeavouring to deal with him in his own way, and to break up his measures by adopting his own tactics. Berthier, in the present instance, had been entrusted with the preliminary arrangements of the campaign, and had attenuated his array by occupying too extensive a line. The Archduke Charles was advancing rapidly, with the design of taking advantage of this error; and when Napoleon arrived from Paris, he found it too late to rectify the miscalculations of his lieutenant. In this emergency, an inferior man would have fallen back, for the purpose of concentration, and have interposed the Danube between himself and his opponent. Instead of this safe but timid policy, the Emperor fiercely turned upon his assailant, wrested the initiative from his hands, and, by a masterly series of combinations, turned the very disadvantages under which he commenced his movements, into the means of victory. In all these manœuvres, there was necessarily much complication; and a history professing to illustrate the military character of Napoleon, ought to make it clear by definite statement and judicious detail. Now we will defy any reader, not possessed of other sources of information, to make the slightest approach to a distinct comprehension of the matter, from the perusal of the present narrative. If he traces it even on a military map, he will make out nothing but an apparent confusion and unaccountable interchange of positions, that will leave him without a clew to the real state of things.

Throughout the whole military career of Napoleon, we are struck with one remarkable feature in his character as a commander,—the skilful and varying adaptation of his manœuvres to his means and circumstances. His earlier Italian campaigns were fought with few but veteran troops, and he availed himself

to the uttermost of all that his own science and genius could suggest in the fearless employment of excellent machinery. He and his soldiers completely understood each other ; and there is not, probably, to be found, in the history of war, an instance so complete of mutual confidence and co-operation between commander, subordinates, and soldiers. It is singular, too, that in this instance, Buonaparte was, what would be commonly termed, an inexperienced general. He had never before held command upon a large scale ; and yet, he employed at once, and with unparalleled decision and success, the most subtle and recondite secrets of the art of war. It is a common error, and Sir Walter Scott does not appear to us always to have escaped at least its indirect influence, to take it for granted, that, in his rapid and forward tactics, Napoleon did not provide against reverses. The uninitiated are apt to suppose, that when a bold manœuvrer throws himself upon his enemy's rear, he is simply playing a desperate game, in which if he gain, he sweeps the stakes, but, if he fail, he is a ruined gamester. We believe that, on the contrary, the Emperor never ventured onward without a clear and safe military retreat. At Marengo, while he threw himself at once among the Austrian reserves and magazines, he risked nothing but the loss of his artillery. And even his movement on Moscow, notwithstanding the overwhelming visitations of a premature and most severe winter, would have left him comparatively unscathed, had the contingents of his allies been hearty in the task assigned them.

It is, in truth, an exercise of marvellous interest, to trace the military course of this extraordinary man. From the marshal to the sentinel, from the *état-major* to the lowest details of the commissariat, nothing escaped his vigilant inspection. Extremes met in him ; for he possessed at once the faculty by which inadequate means are multiplied, and the simplifying power which enables to wield, as with a single impulse, the hundred arms assigned to the giant of fable, as the symbol of enormous and complicated strength.

Nothing in the whole public career of Napoleon was more remarkable than its close on the field of Waterloo. Events of the most extraordinary and unexpected kind, had brought in front of each other the two most extraordinary men of their age, —men whom it is difficult, and in many respects unfair, to bring into comparison, since they stood on such unequal ground. Napoleon was the supreme and irresponsible master of his army, as well as of the immense resources of a kingdom exclusively military. He moved with entire freedom ; and, if he asked counsel, it was from courtesy or expediency, not from necessity. Wellington was shackled at every step by a painful respon-

sibility. He was, though a most favoured and confidential servant, a servant still. He was, it is true, upheld by the dominant party in the State, but he knew that he was jealously watched by a shrewd and powerful Opposition, which had shewn itself, on more than one occasion, eager to fasten on the slightest pretexts for censure; and the ever-present consciousness of this, must have often given him pause, even in a triumphant career. But he had, by mere dint of determination and talent, fought his way through every difficulty; and he was now come to consummate his arduous work, on the last and most decisive of his fields. We shall not compare these distinguished commanders—not here, at least, for we are not yet supplied with adequate materials: but, on one point, we can have no difficulty in expressing our opinion. It has been affirmed, with the utmost confidence, that Wellington, in the battle of Waterloo and the previous movements, had committed the two most glaring faults into which a general can suffer himself to be betrayed. He was, it is alleged, surprised, and he fought on ground whence retreat was nearly impracticable. It does certainly seem that Napoleon's movements anticipated, and, to a certain extent disconcerted, the plans of Wellington and Blücher; but, that they were surprised, in the usual military acceptation of the term, is, we apprehend, an imputation perfectly absurd. If Napoleon had, as it has been said he ought to have done, moved first upon the English army, the worst that could have happened would have been, the concentration of its divisions, and its junction with the Prussians, on a line less inadvance. For the other charge, there does not seem to exist the slightest foundation. There was, it is true, but one road through the wood which stretched along the rear of the English line, but it was covered with more than one strong post, and the wood itself would have formed an inexpugnable position in the event of defeat. The arm chiefly dangerous to a retreating body, is cavalry; and horsemen among trees are not objects of apprehension to infantry. The French might probably have had a plentiful gleaning of caissons and artillery, but the army would have been safe.

The 'Remarks on the Campaign of 1815,' by Captain Pringle, are of considerable value. He speaks with just contempt of the great mass of publications which have appeared in England on the subject of that memorable conflict, and treats with merited sarcasm those blustering narrations which seem to have been got up for the purpose of assigning the glory of the day to the writer's own particular regiment. Nothing, in fact, can be more absurd than the way in which these dashing gentlemen permit themselves to talk:—they make nothing of tales

' of charges, which one would imagine must have annihilated ' whole corps,' but which end in some fifty or sixty killed and wounded. A bold, direct, home charge, in which the bayonets fairly cross, is of the rarest occurrence. '*S'ils marchent,*' says Rogniat, '*à la bayonette, ce n'est qu'un simulacre d'attaque ; ils ne la croisent jamais avec celle (celle) d'un ennemi qu'ils craignent d'aborder, parce-qu'ils se sentent sans defence contre ses coups, et l'un des deux partis prend la fuite avant d'en venir aux mains.*' Even in the decisive charge which drove back the column of the Imperial Guard, commanded by Ney, the bayonet was not employed, though we have heard innumerable details of its terrible effect on that occasion. It was by fire only, that the French were first checked in their advance ; and then prevented from deploying.

When Sir Walter says of the Emperor, that, ' in strategie, he ' applied upon a gigantic scale the principles upon which Frederick of Prussia had acted,' he speaks, if not unadvisedly, at least superficially. Napoleon was no imitator. To a certain extent, he acted on Frederick's principles, because it was impossible for him to do otherwise ; but, in all the great features of his system, he was as far as possible an original. Had Sir W. Scott made himself acquainted with De Jomini's able, though severe analysis of the Prussian monarch's campaigns, he would have seen this matter in a different light.

Sir Walter has evidently felt anxious to deal fairly with the private character of his hero. He treats with judicious disregard the odious gossip of the scandalous chronicle, and exhibits Napoleon to advantage in the social and domestic circle. We should have felt it expedient to dwell at some length upon the miscellaneous details connected with this part of the subject, as well as on those referring to the detention at St. Helena, had we not already gone over the same ground in our various articles on Las Cases and Montholon. We must, however, find room for the following summary.

' The external appearance of Napoleon was not imposing at the first glance, his stature being only five feet six inches English. His person, thin in youth, and somewhat corpulent in age, was rather delicate than robust in outward appearance, but cast in the mould most capable of enduring privation and fatigue. He rode ungracefully, and without the command of his horse, which distinguishes a perfect cavalier ; so that he shewed to disadvantage when riding beside such a horseman as Murat. But he was fearless, sat firm in his seat, rode with rapidity, and was capable of enduring the exercise for a longer time than most men. We have already mentioned his indifference to the quality of his food, and his power of enduring abstinence. A morsel of food, and his flask of wine hung at his saddle-bow, used, in

his earlier campaigns, to support him for days. In his latter wars, he more frequently used a carriage; not, as has been surmised, from any particular illness, but from feeling in a frame so constantly in exercise the premature effects of age.

'The countenance of Napoleon is familiar to almost every one from description, and the portraits which are found every where. The dark brown hair bore little marks of the attentions of the toilet. The shape of the countenance approached, more than is usual in the human race, to a square. His eyes were grey, and full of expression, the pupils rather large, and the eye-brows not very strongly marked. The brow and the upper part of the countenance were rather of a stern character. His nose and mouth were beautifully formed. The upper lip was very short. The teeth were indifferent, but were little shewn in speaking. His smile possessed uncommon sweetness, and is stated to have been irresistible. The complexion was a clear olive, otherwise in general colourless. The prevailing character of his countenance was grave, even to melancholy, but without any signs of severity or violence. After death, the placidity and dignity of expression which continued to occupy the features, rendered them eminently beautiful, and the admiration of all who looked on them.

'Such was Napoleon's exterior. His personal and private character was decidedly amiable, excepting in one particular. His temper, when he received, or thought he received, provocation, especially if of a personal character, was warm and vindictive. He was, however, placable in the case even of his enemies, providing that they submitted to his mercy; but he had not that species of generosity which respects the sincerity of a manly and fair opponent. On the other hand, no one was a more liberal rewarder of the attachment of his friends. He was an excellent husband, a kind relation, and, unless when state policy intervened, a most affectionate brother. General Gourgaud, whose communications were not in every case to Napoleon's advantage, states him to have been the best of masters, labouring to assist all his domestics wherever it lay in his power, giving them the highest credit for such talents as they actually possessed, and imputing, in some instances, good qualities to such as had them not.

'There was gentleness, and even softness, in his character. He was affected when he rode over the fields of battle, which his ambition had strewed with the dead and the dying, and seemed not only desirous to relieve the victims—issuing for that purpose directions which too often were not, and could not be obeyed,—but shewed himself subject to the influence of that more acute and imaginative species of sympathy which is termed sensibility.'

On the whole, we fear that the present effort will add little to Sir Walter Scott's well-earned reputation. He has clearly taken up a subject of which he had an extremely superficial knowledge, in reliance on powers which cannot so much be said to have failed him, as to have been inapplicable to his present task. He has evidently no intimacy with the men of

the Revolution; he mangles their very names in a way which betrays his want of familiarity with the possessors. Marks of haste are every where manifest, and supply an additional illustration of the impossibility of writing history on a hand-gallop. Here are no signs of severe research, of anxious comparison, of patient and protracted investigation, nor, in lieu of these indispensable qualities, have we any of the higher beauties of historic composition. Still, the volumes are interesting; and, should they reach a second edition, may, by a good deal of re-writing, be made valuable, as a convenient and attractive record of important and instructive facts.

Art. V. *Shiguruf Namah-i-Velaët*; or Excellent Intelligence concerning Europe; being the Travels of Mirza Itesa Modeen, in Great Britain and France. Translated from the original Persian Manuscript. By James Edward Alexander, Esq. Lieut. late H. M.'s 13th Light Dragoons, &c. With a Portrait of the Mirza. 8vo. pp. 233. London. 1827.

THE desire we have to look upon the manners and familiar customs of our own country with the eyes of a stranger, and the pleasure we derive from its gratification, have led to the production of many ingenious fictions professing to be the observations of foreigners visiting England; and this medium has further been successfully adopted to convey the strictures of the moralist upon the follies and vices of English society. In the volume before us, we are presented with the first impressions made upon the observant mind of a learned native of Hindostan, in the course of his voyage to Europe, and during a short stay in England, and a visit to Scotland, in the year 1765. They are of an interesting character, and their novel and pleasing effect is increased by the oriental style of the language, (which has been judiciously preserved by the Translator,) and the original nature of the remarks. A simplicity of manner also, and an air of wonderment almost infantine, pervade the narrative, so that we seem to accompany the Traveller, and listen to his first exclamations of pleasure and surprise on beholding the new and strange scenes around him. This is the charm of the work; for it is not so much the intrinsic value of the remarks, as their naïve manner, that forms the leading characteristic of the volume, which is curious, not merely as a specimen of oriental literature, but as it is a faithful record of the involuntary feelings of a Persian on a first sight of London.

The remarks of the Mirza are generally very favourable to our national character and manners as contrasted with those of his own nation and of the French; but the latter, he had oppor-

tunity to observe only in the course of a few weeks' stay at Calais. He thus speaks of them.

'I clearly perceived that the whole conversation of the French was an attempt to display their own superiority; and, without any good reason, they abused other castes.'

Passing over the voyage to England, and the circumstances which led him to visit Europe, we shall accompany the learned Traveller in his view of the principal objects of curiosity, extracting a few of his observations which appear most entertaining. The 'City fort' (the Tower), 'built of black stone;' the height and size of St. Paul's, and its whispering gallery; the statues in Westminster Abbey; and the Bridges, particularly excite his admiration. The mean appearance of the Palaces, compared with the other public edifices, and even private dwellings, naturally awakes surprise. The British Museum claims a more than ordinary share of his attention; and with the Theatres he is in raptures. He describes the Parks in a style of Orientalism which, if put into English phraseology, would be styled Cockneyism by the vulgar; 'it being,' to adopt the Moonshee's manner, 'thought ridiculous to admire 'the country round London or any beautiful spot in its vicinity.' It is highly amusing to read his grave account of the signs over the shops, the brass plates on the doors, the streets, pavements, and the operation of lamp-lighting; to find such very ordinary matters minutely described, has a perfectly novel effect; and it is curious to observe the mixture of generalities and insignificant particulars thus produced, and the seemingly arbitrary selection of topics for remark. For those things which we might suppose would strike him most, often do not appear so wonderful as matters that seem to us of an every-day character; and we can rarely anticipate the particular subjects or nature of his observations.

The Mirza pays a visit to Oxford, where he has the advantage of meeting with Mr. (the late Sir Wm.) Jones. He thus gives vent to his feelings upon the occasion of entering this city.

'After I had resided three months in London, it was with grief and sorrow that I left it, and, in company with Captain S., arrived at Oxford. However, at seeing this city, my dejected heart was gladdened, and from viewing the beauty and clean appearance of it, the bird of joy constructed a nest on the branch of my heart.'

From Oxford, he proceeds to Scotland, where the appearance of ice and snow naturally attracts his curiosity. He thus describes the exercise of skating.

'Whilst we were proceeding on our journey, I observed people

gliding swiftly along on the ice ; as they passed along, their speed was greater than the wind or an arrow, and their passage exceeded the flight of a bird in swiftness. When they glided along, the white-robed people of Europe appeared as if angels had descended on earth, or as if fairies were skimming along the level surface of the ground.'

His estimate of the character of the Scotch is evidently not of his own forming, but merely the commonly received opinion. Passing over the Mirza's view of the different countries of Europe, we come to his observations, or rather, his account of the government, army, courts of law, &c. from which we extract the following remarks.

'The caste of the English avoid self-praise, and talking of their own exploits they consider disgraceful. If an officer who has greatly distinguished himself by enterprise and courage in any victory be asked the particulars of the engagement, he simply states the facts as they occurred. If another person greatly extols the conduct and valour of that officer (before him), he immediately casts his eyes on the soles of his feet, and remains silent, and from extreme bashfulness the perspiration distils from his face. The English in general, then, do not at all relish to be praised before their face ; they are rather annoyed at it, and dislike it. They consider an egotist a coward, and sycophants and flatterers, liars. Under these circumstances, in their assemblies flattery is unusual.'

This latter remark is a natural deduction from the foregoing premises, but not, we are sorry to say, a very accurate one.

The Mirza appears to have correctly informed himself of the nature of our laws, and also of the leading principles of Christianity, upon which important subject he holds long discussions with his friends. It is to be regretted, that the Christian religion found no more able and zealous advocate than Captain S., who leaves the arguments of the Mussulman unanswered, and his opinions unshaken. The learned Moonshee highly approves of our system of education and manner of life, contrasting our active, industrious habits with the ostentation and indolence of his own nation. Of our literature, he appears totally uninformed ; and it is ludicrous to see the dog-grel couplet,

'The rose is red, the violet blue,
Carnation's sweet, and so are you—'

quoted as a 'verse in praise of a mistress,' and the only one he remembers. Of our manufactures too, he seems equally uninformed ; a circumstance we are more surprised at, as that is generally one of the first objects of a foreigner's inquiry. We are inclined to think that his friends were either inju-

delicious in their selection of the objects likely to gratify an inquiring mind, or very neglectful of acquainting the learned stranger with the main sources of our wealth; or they would have afforded him some insight into our arts and commerce, and not have contented themselves with shewing him the mere 'sights of London' as though he had been a country cousin. The Author gives some account, however, of our agriculture and mode of travelling, and describes minutely the field-sports of hunting and shooting. He generally contents himself with giving an account of what he sees, and rarely makes any comments, or enters into discussion, except in the instance of our religious principles.

His friend, Captain S., endeavoured to induce the Mirza to remain in this country, and to conform to our customs, which he resolutely refused to do; attributing the anxious persuasions on the part of the Captain, to a foolish vanity of being accompanied by a Persian, supposed to be of distinction, which gained for him much attention. This circumstance, joined to the unfeeling manner in which this gentleman manifested his want of respect for the conscientious scruples of the Mirza, who, as a Mussulman, could not eat any animal food but such as had been sacrificed in the name of the prophet, and consequently suffered himself nearly to starve whilst travelling, exhibits his character in no very pleasing light. Indeed, we cannot help thinking that the Mirza was rather unfortunate in the society into which he was thrown; for he appears to have had little converse with the better informed part of the community, and to have had no intercourse with the higher classes; not to mention his entire ignorance of state ceremonials, so universally interesting to foreigners, and of the splendour of the English court. The 'great people' to whom the Mirza alludes, are very ordinary individuals both in style and station; and if the husk and chaff of common conversation, and the marvellous, absurd stories which he relates as important matters, with an air of such undue gravity and credence as to raise a smile of pity, be the result of his association with the 'great people' at Captain S.'s, we can only feel contempt for the narrow feeling and silly pride of his host, in thus practising upon the understanding, and imposing upon the ignorance of his guest. We were surprised to find an Oriental remarking, that Europeans 'are very dirty feeders;' but suppose that, having been told that the inhabitants of the Continent were dirty feeders, he unwittingly included the English in a charge from which they certainly are exempt. His innocent and natural mistake of interpreting vulgar curiosity into polite attention to

his person, raises a smile, though it is an unconscious satire upon our ill-breeding in this particular.

After remaining in England for a year and a half, (a much longer time than we should have supposed, judging from the comparatively limited information he acquired,) the Mirza returns to his own country, not without having been strongly urged to settle here by his friend Captain S. We have touched upon the prominent points of the volume, with a view to the amusement of our readers; but for the details respecting the East India Company, and the object of the Author's mission, we refer to the work itself, in which the curious reader will find much to interest him, with every mark of genuineness and authenticity.

Art. VI. *Religious Characteristics.* By Thomas Aird. 12mo. pp. 304. Edinburgh. 1827.

THERE is much in this little volume to repay a thoughtful and serious reader for the close attention which it will require to arrive in all cases at the Writer's meaning. Mr. Aird is evidently a man of much penetration and close reflection, who has thought on religious subjects for himself, thought deeply and wisely; and the most trite topics acquire a freshness and originality from being passed through the mind of such a man. It has been, apparently, the Author's object, to give the attraction of a philosophical garb to truths of that class which are usually abandoned to the divine, and overlaid with theology, or else, under the name of Ethics, forcibly divorced from it. The diction and style which he has employed for this purpose, are, however, sometimes more nearly allied to poetry, than to the simplicity and clearness required in philosophical writing. His paragraphs are carefully elaborated, with a studied regard to cadence and euphony, but the elliptical mode of expression employed, often soars into enigma, and the florid and ornate is singularly blended with the quaint. In reviewing a treatise on religious subjects, we ordinarily feel inclined to regard the subject of style as a very secondary consideration; but in the present instance, the peculiarities of diction are so prominently marked, and form so essential a characteristic of the volume, that we cannot forbear to animadvert upon a feature of the work on which the Author has evidently staked the success of his pious endeavours.

Both the recommendations and the defects of Mr. Aird's manner of writing, may be fairly judged of from the following extract.

* To this final Heaven no man shall come, without habits of holiness preparative for, and anticipative of, its exercises ; or a power of decision, in event of late conversion, ready to act, and be convinced at once of a delightful service. To be breathed upon by the refining Spirit, to be exempted from the temptations of carnality, and incited to ardour by the presence of the Deity and innumerable beatitudes, must soon induce on the soul a great change ; but, if the departed spirit be at once in its final situation, unless our identity be destroyed, we are the same in the first moment of our Heaven as when death overtook us. So far, then, as Heaven is different from Hell,—the glories of the one from the inconceivable gloom of the other,—the joys of the former from the incontrollable remorse of the latter,—the Prince of Life from the Prince of Darkness,—the celestial of men from the dark fire dwellers of Tophet of the same race ; so different must be their natures and habits, to whom this Heaven in the one case, and this Hell in the other, have been appointed, not only as a just recompense, but, at the same time, a natural result. According as these natures are different beyond the grave, so is their difference at death. Now, suppose that the good man and the sinner start in life with the same passions and natural tendencies of soul, and that the latter goes onward to death by natural courses, and without any violent perversion of heart ; so may we judge the difficulty which the good man overcomes, in pushing out a divergence towards Heaven, and keeping up its widening degrees. So far, then, as Heaven is from Hell, so difficult is the work of a Christian above the religious regards of the worldly man.

* Over and above the necessary duties of life, he has a second and greater work to perform ; and of what praise the diligent man in worldly business is worthy, his is more than double. In his retirements, which may be thought of singularity or styled of fanaticism, what solemn particulars of Christian warfare ! Summoning himself to the bar of conscience, communing with his own heart to detect its mysterious workings, and windings, and waverings. What sharp contests with his irregular desires ! What critical observations on God's providences, that time may be improved, and good won from the bitterness of affliction, by a holy chemistry ! Through the silence and modesty of his patient spirit, the world may not, indeed, discern a conflict ; as we may predicate of a distant great cloud, that it rests only above the peaceful valley and " the hill of vines," whilst within it is thronged with battle, and a thousand deaths, " the confused noise of warriors and garments rolled in blood."

* Is it hope in delay, that many have been converted even at the eleventh hour—almost in the very throat of death ? In the case of a sinner till then hardened, there must be a dreadful breaking up of heart and habit by a divine agency,—a concentration of fear and remorse and the pangs of struggling hope, perhaps equivalent in intensity to the amount of an old Christian's toils,—to make the heart ready and willing for a new obedience ; as a mutual share in extreme peril protracted for one hour, and unexpected deliverance, will make two most inveterately hostile to each other, cling together in after

friendship beyond what the most consentaneous sympathies in the longest life could have compacted. But who shall promise himself the certainty of this eventual conversion? or more than the probability that his death shall be in correspondence to his life? Or who would wait such an issue? The very circumstance of my calculating on this possible reversion, is a mighty presumption, and a cause itself that it shall never be mine. There is more hope a thousand times of a sinner altogether heedless till the approach of death, than of such a calculator. If indeed the agency of the Divine Spirit be peculiarly necessary in that last emergency, how is he entitled to a special intervention, or rather how can he hope for it, who hath neglected to cultivate the regular growth of religion, and to entreat the aid of that Spirit to form good habits in his soul? In what is his assurance or reasonable hope that these habits will be forced upon him? That by neglecting he hath despised that Spirit, and still more by dismissing conviction hath grieved him; is this the plea? That he would live as long as possible in the pleasures of this world, and then turn to God when he can make no more of it, and ask for Heaven, which yet he can account only a dull refuge from pain;—is there aught in this state of mind to win that divine assistance which is given only to the earnest suppliant? Assuredly not: 'tis but sinful selfishness. And his idea of heavenly devotions, a stumbling-block to his mind, belies his sincerity in professing to care for the glory of God. Now, is there aught in this state of mind like any promise of moral strength to work his own renovation at a future period, should he deem it a work that may be compassed by the native efforts of his mind? Since the argument is so strong against calculating on a sudden conversion near death, that newness of life indispensable to gaining Heaven, must come in the regular growth of good habits; and we are confined to the question with him,—Is there not danger in delay, in respect to his moral strength, and even were it certain that he should not be surprised by death?"

pp. 64—69.

These paragraphs occur in the second chapter, on Indecision; and form part of a train of striking remarks on that weakness of character which leads men to disregard their convictions of truth, under the influence of a present inclination. The lives of the undecided, the Writer observes, are 'marked at little intervals by short courses of good, which,

'had they been put together in continuity, might have carried them onwards, till the habit had been confirmed of progressive strength; but, broken off at first at short stages, there is no onward way, no accession of moral strength against further attempts, but sure weakness in the consciousness of former failures. They pass from sin to repentance, and again relapse —of all beings the most unhappy, wanting the gay apathy of an unsmitten heart, and unable to justify themselves in their puny attempts to satisfy conviction.'

This is, indeed, a 'religious characteristic' but too common;

and it will be admitted, that the Writer has very forcibly depicted its folly and danger; but we seriously fear, that many of the sentences which we have transcribed, will be scarcely more intelligible to a large proportion of readers, than if they were written in a foreign language with which they were imperfectly acquainted. The construction of some of the sentences, it would be difficult to bring within any rules of parsing; and we are led to suspect in a few instances, the existence of press errors. What is meant, for instance, by 'a power of decision ready to be convinced of a delightful service,' we can only conjecture. But without descending to verbal criticism, we must express our regret, that the style is generally so very deficient in perspicuity and ease, and that, if it be natural to the Author thus to express himself, his manner should so often seem to border on affectation.

We seriously fear, however, that a very vitiated taste in composition is gaining ground among our northern literati and divines; and viewed in connexion with other recent publications from that quarter, this volume appears to call for our protest against this new dialect of English. In Dr. Chalmers, Mr. Erskine, and Mr. Douglas, we have tolerated, for the sake of the genius and piety which illustrate their writings, a wide departure from the genuine character of good prose composition. The pleonasms and grammatical innovations of the first Author, the recondite and inverted phraseology of the second, and the poetical prose of the third, cannot be viewed, apart from the substantial excellencies of their works, as either admirable or imitable. We are at a loss to account for this northern insurrection against the best school of English writers. Hume was a chaste and singularly perspicuous writer. Adam Smith is a model for clearness. Mackenzie has written some tales, which almost rank with English classics. Stewart is a beautiful writer. But now it would seem as if Jeremy Taylor and Shaftesbury, Johnson and Gibbon, were the standards of English composition in the North; and if this false taste should continue to prevail, a sort of Asiatic English will become the distinctive characteristic of Caledonian classics.

The complaint has hitherto been, that the received phraseology of evangelical religionists, is, in general, too little adapted to men of taste; and we suppose that our friend Mr. Foster (whose remarks on that subject produced so strong and general an impression) may be considered as responsible for the endeavours which have been made to obviate that ground of prejudice. It was naturally to be expected, that his disciples would carry his system of reformed phraseology too far, and that admiration of the originality and intellectual power

stamped upon their master's productions, would seduce them into an imitation of even his peculiarities of style. We have reason to think that, north of the Tweed, those Essays have to a great extent set the fashion to ethical writers. It cannot be denied, that there has been an infusion of vigour into the style of modern religious writing, as well as an enlargement of the theological vocabulary. But the very attention that has been paid to mere phraseology, and the license in language which has been encouraged, have tended to introduce an ambitious and pedantic diction, at variance with true simplicity and purity of style.

At this moment, it seems to us, that a twofold change is going forward in respect to religious phraseology. Secular men, not to say men of taste, in this country, are becoming habituated to a style of expression much more explicitly evangelical, than would have been tolerated twenty years ago. The language now heard from the lips of the laity, of noblemen and senators, at public meetings of a religious or benevolent nature, —is frequently of a complexion that would have been deemed, some years ago, *methodistical*, or, at least, too theological for the occasion, even from clergymen. And what is remarkable, the example, in this respect, has been set by the laity. Perhaps, it is natural that they should feel more unshackled in their employment of a free and decided language; and that, being less accustomed to adapt their phraseology to a captious auditory, they should sometimes bluntly express their convictions and sentiments. However this may be, it is certain, that the effect of the numberless public meetings of a religious kind held all over the country, year after year, is beginning to be strikingly manifest in the richer tone of Scriptural piety which characterizes the speeches and writings of those who take the lead on such occasions. On the other hand, we fear, there are indications of a growing fondness, among a large class of religious writers, for a phraseology the opposite of simple,—for an oratorical and finical style, which is scarcely more in accordance with correct taste, than the technicalities of the old divinity. It seems as if secular men were growing more theological, while theology is, in its language, becoming more secularised. We know not how it is, but we now seldom meet with a publication, from the northern part of the Island, written in a simple, perspicuous, and easy style. In many recent works, the writer seems perpetually on the stretch to give effect to his expressions. Not contented with placing an idea before us in broad daylight, he colours up his language, till the effect is like that of the sunshine through stained glass, gorgeous but dim. We have heard the style of a very popular and eloquent Scotch

divine compared, with great felicity, to a kaleidoscope, in which the same objects are presented in every variety of combination, with magical effect; but still, the range is limited, and the materials few, and of comparatively slight intrinsic value. Mere illustration, however splendid, brings little accession to our knowledge. One telescope is worth a hundred kaleidoscopes.

We know not whether Mr. Aird is a young writer. His views and sentiments are those of a maturer age; in his style only he is juvenile; and should he outgrow the faults of his too ambitious phraseology, he would become a very impressive writer. The following specimens will illustrate our remarks.

‘There is, in the slightest motion of the meanest soul, something worthy of attention beyond all the aspects of the congregated stars, and more sublime a thousand fold; because, disregarded at present, it is, in part, causal or indicative of an incalculable future magnitude,—a thing over which the great final judgement is to be held,—worthy of the approbation or formal denunciation of God and the consentaneous verdict of archangels, swelling in consequences of joy or woe through all eternity, when the planets, to which philosophers look more earnestly now, are extinguished or forgotten in their spheres.’ p. 92.

‘Who hath not seen thy countenance in the sore-smitten lazaret-house, more benignantly radiant beneath the dark wing of Azrael the angel of death; beneath thee, the crowd of pale and restless human faces, a map of uncertain light and a thousand changing expressions, but gathering into the staid and thankful brightness of health and reason. The praise of conquerors is a distempered flush of blood, through the pale tears of bereavement; but thine, holy Jesus of Nazareth! were triumphs on earth, celebrated by other tears—tears of joy.’ p. 129.

Once more:

‘We know that the highest intellect, however much appropriated by the applause of the world, however proud in knowledge, must have the same strange thoughts about meeting that Being, when his soul gathers up her individuality ere death, when that individuality of feeling becomes conscious responsibility, and that again is a convertible term with the expected judgement. Death is like a sieve in the hand of God, that shall sift a man, and bring out his moral core from every accompaniment meant only to minister to its healthful growth; and, according to this essential being, shall a man be judged.’ p. 196.

In this glare of words, the idea is scarcely perceptible; and some of the expressions seem to have fallen into the sentence

out of the dictionary, without having any relation to the sense. One is startled at meeting with a Mohammedan fiction, too, in immediate juxta-position with a portrait (after West) of the Saviour healing the sick. But the Writer's figures are almost always incorrect, and some of his expressions are singularly unhappy;—as for instance, 'Incalculable Spirit,'—'His incalculable office of sanctification,'—'Every sweet tone in nature comes forth from thy responsibility.' One is pained at finding so much excellence alloyed by what borders so closely upon pure absurdity in the expression of it. Surely, there must be some fatal error in education, to produce this vitiated taste, which betrays so imperfect a knowledge of the genuine powers, as well as of all the proprieties of the English language.

With many parts of this little volume, and indeed with the sentiments generally, we have been extremely pleased; and on this very account we the more regret, that the Author should have chosen to misrepresent himself in such a dress. The Contents will shew the important nature of the topics which are adverted to.

'Part First. Introduction. Chap. I. Worldly Mindedness. II. Indecision. III. Pride of Intellect. IV. Antipathy. V. Christian Principles. VI. The Attainment of Christian Principles.

'Part Second. Chap. I. Charity of Education enforced. II. Need of earliest Christian Education. III. Man's Intellectual Character. IV. Habits of Intellectual and Moral Power. V. Application of Knowledge and General Instruction. VI. First Points of Christian Discipline. VII. Christian Discipline. VIII. General Christian Education—Millennial Hopes.

In the chapter on Antipathy occur the following sensible remarks.

'We dislike whatever is instrumental in reviving unhappy thoughts. —This proposition requires no explanation, being almost a truism; but its present application implies the important question, How does religion become the disagreeable instrument supposed? There is a kind of half education, misnamed of religion, though meant as the spiritual instruction of youth,—the watchful restraint of their natural guardians, who think it enough severely to check their pupils when in fault, without allowing praise to duty well performed; the one withheld, perhaps, from the same ungraciousness of temper which dictates the other too readily; and the consequence is, religion becomes known as something associated only with our fears, instead of being the ally and promoter of the best part of our nature and the satisfactions of duty, in that generous self-rivalship which grows toward praise. Not only is our youth thus alienated from religion as a fear and gloom, but the latter becomes in its turn another unhappy

cause, why we are unwilling afterwards to examine more thoroughly; and its spirit unknown, the presence of it can only be indicative of what our recollection supplies, the disagreeable monitor; its very name a watchword of painful endurance, instead of bearing to our hearts, its true and happy title, "the promise of the present life, and of that which is to come." The abuse of fanaticism aids this unfair representation.

'The same dread of religion, as only a sad remembrancer, grows from a similar partial representation, that holds it enough to assume it in the day of adversity, as we put on a robe of mourning; and thus again, religion becomes associated only with gloomy feelings. Whatever is with us both in joy and sorrow, hath firmest root in our affections of love; and the soul is best purified by religion in its interchanges of hope and fear, of delight and remorse; as the stains on our natural garments disappear fastest before the alternations of sun and rain.

* * * * *

'We dislike importunity in good advice:—the error of teachers who make no allowance for circumstances, and deny the principle of expediency; who wait for no tide, but push the instruction, whether seasonable or not, and in the face of every thing.

'We dislike whatever is proposed as consolation against the loss of any thing greatly beloved, and which is founded in the under-valuing of the withdrawn delight.—This is part of the last, and implies the same miscalculation.

'We dislike whatever prospers, in the advancement of which we have had no share, but rather otherwise; our assistance denied in the expressed assurance that it could grow to nothing. From this offended pride of calculation, hath sprung the dislike of many against Bible Societies and Missionary Institutions; to be heightened in some, rather than subdued, as the enlarged promise of good more distinctly shapes itself into result,—the reduction of the darkest moral elements in the world under the Last Great Kingdom.

'We dislike those who have succeeded where ourselves have failed, even though their success has been determined by circumstances that existed not in our favour.

'We dislike those to whom implicitly, and on easy terms, we once resigned ourselves; who know our weaknesses; of whose former influence over us we have been taught to be ashamed; who keep before us our vows which we cannot deny, but will not now perform; and who press on us their unabated regards, which we will no longer recognise. Such are the general features of apostacy in almost all cases, whether from first love, or from the religion of our youth.

'These are some particulars that minister to antipathy, more or less directly bearing upon religion,—in present application, or their admittance into the mind, in any instance, a pledge, nay, a necessary cause of its wrong judgements, sooner or later, against the claims of Christianity.' pp. 102—9.

There is much truth and wisdom in these observations, and they supply many valuable practical hints. The chapter on the

need of earliest Christian education, though unfortunately disfigured by some fine writing, contains some very striking and useful remarks. We cite with much pleasure the concluding paragraph, on the responsibility of parents.

‘There is infinite discretion (requisite) in teaching; it is not enough to leave to a bare statement of truth to work its own way; and therefore, more necessary is it to ensure its fair statement, by dispensing it unmixed with our own foibles, and preventing that unhappy transference, against which the mind of a child cannot calculate,—which founds a disgust against religion in the tempers and characters of those by whom it is inculcated. Each mother is the representative of God, and each father; and they are blessed with a sweet relationship, that their children, therein taught the best feelings of our nature, may be taught for God; that their filial piety may be the first foundation of a higher love towards that Parent whom they have not seen. And if, by any compromise of manly or matronly dignity in the prerogative of their office, in favour of folly, their children have learned to despise them; it is the first element of a more grievous despite against the Spirit of Grace.’ pp. 199, 200.

In the chapter on the first points of Christian discipline, will be found some excellent observations, sometimes very strikingly, at other times very obscurely expressed. Mr. Aird is assuredly right in maintaining, that the great moral instrument, both of right education and of regeneration, is the exhibition of the Divine character,—a strong representation of Divine goodness brought home to the mind and the heart. How little is theology conversant with its proper subject—the character and perfections of God! How little of religious instruction is directed towards this primary object, the awakening in the mind a sense of the Creator’s goodness, and a heartfelt understanding of the magnitude of the Redeemer’s grace! That children are capable of loving their unseen Heavenly Parent, capable of being taught to love Him; of having the Divine benefits so impressed upon their mind as to awaken gratitude towards God, giving birth to a childish but salutary desire to know and to see God, as well as to please Him; that this feeling, wrought into the soul, is the very element of piety,—who will deny? But mere precept and dry instruction will not effect this. It is most true, as this Writer expresses it, ‘there is infinite discretion in teaching.’ True Christian education consists in the culture of the heart; but too often, the mind alone is attended to, while the heart is left to be shaped by the chance influences of circumstance and example.

Our readers will perceive that this volume supplies abundant ‘matter for thinking;’ and we trust that the faults of the style will not prevent its being very extensively useful.

Art. VII. *An Evening on Pelion.* A Poem, in three Cantos.
8vo. pp. 48. Price 2s. London. 1827.

THIS is a very pleasing poem upon a theme of intense interest,—the fate of Greece; and we notice it, in the hope that it may serve at the present moment to rekindle in some degree in the public mind, a sympathy with the unhappy natives of that once smiling and beautiful land. Hitherto, Greece has not been in a condition to derive much benefit from the well meant plans and projects of speculative philanthropists. During the continuance of such a struggle, civilization must rather be expected to retrograde. War, though it be a struggle to defend the hearth and the altar, a war in a righteous cause, must inevitably tend, especially if the contest be of long continuance, to call into action all the worst passions of our nature, and to throw back a people into barbarism. How can it be otherwise than that

‘ The wrath that urges to the fight,
And bids the soul in blood delight,’

should tend to obliterate every moral sentiment, and to arrest the progress of national improvement? Why should it awaken surprise or disappointment, to find the Greeks come forth from such a struggle, almost incapable of enjoying the freedom that they have achieved?—But now will be the moment, if we may consider the contest as at length terminated, for the real friends of Greece and of humanity to interpose their aid;—not to inflame them to fresh deeds of vengeance and atrocity against their oppressors, but to enable them to turn to account ‘ the glorious boon of peace.’

The poem before us is supposed to have been written at ‘ the period immediately preceding the commencement of the ‘ struggles of Greece for the recovery of her liberty.’ In the second Canto, the Poet attempts to wake ‘ the Spartan fire.’

‘ And Greece will wake—her sons will wake,
Will wake to nobler life; the light
Of glorious hours shall blushing break
Thro’ the dark gloom of dismal night.

‘ Rapt into thought—a mighty scene
Dimly before me is display’d;
Lo! Greece assumes a loftier mien,
Once more in all her charms arrayed.

See! where, on Corinth’s frowning height,
E’en now her guardian powers alight;
Sound from on high the loud alarm,
And warn her sons to rise and arm.

Hark! how around the marbled steeps
 The flourish of their trumpet sweeps;
 And hurrying down the mountain track,
 The thrilling tones are echoed back
 From rocks, o'er which, in dark array,
 Aratus forced his vent'rous way.
 Now, from the proud hill's base, the sound
 Flies onwards o'er the trembling ground;
 Till grove and forest, mound and plain,
 Are waken'd by the rallying strain.
 The call is heard on Leuctra's field,
 Where many a Spartan graced his shield;
 And where, on Mantinea's side,
 In Victory's arms the Theban died:
 'Tis heard round Coronæa's walls;
 Its voice on proud Messene falls;
 And rolls o'er Elean plains along,
 Like a hoarse burst of martial song.
 'Tis heard on fair Athenæ's steeps:
 Where Sparta o'er her ruins weeps:
 'Tis heard where, fallen and decay'd,
 In dust, Cadmæan Thebes is laid.
 Far, where the Ægean sleeps and smiles,
 'Tis echoed from a hundred isles;
 From famed Eubœa's walls and towers;
 From Samian rocks; from Lesbian bowers;
 From Scio's land of fruit and flowers;
 From hill, or plain, from far or near,
 'Tis echoed long, and loud, and clear;
 'Till, thrilling with the trumpet's voice,
 Greece, and the Isles of Greece, rejoice.

' Roused at the sound, from sloping vales,
 From mountains purpled by the vine,
 From barren rocks and cultured dales,
 Where sun-kiss'd streamlets dance and shine,—
 Their bosoms burning for the strife,
 Ten thousand warriors start to life;
 Ten thousand bristling spears arise,
 Their points like stars on winter skies;
 The sword is on ten thousand thighs;
 And waving woods, and verdant fields,
 Are flashing with ten thousand shields.

' O for the lyre! whose silver tones
 Resounded to the poet's lays
 So sweetly, that, from off their thrones,
 Monarchs, descending, sought its praise;
 And, glowing with a noble flame,
 Disdained not the heroic game,

Pythian, or Isthmian ; nor the race
Beside Nemæa's ancient grove ;
Nor scorned with regal pomp to grace
The circus of Olympian Jove.
O for that lyre ! to wake, once more,
The pride of its soul-reaching strains ;
And sing, on this wave-beaten shore,
Greece breaking from her tyrants' chains.'

* * * * *

' Hark ! from rocks, valleys, plains and hills,
The shouts of savage rage resound !
Greece with the fearful clamour thrills,
And Mercy's tender voice is drown'd
By war's loud scream ; while terror broods
Over a hundred solitudes !
By batter'd tower, and leaguer'd wall,
In ghastly heaps the Moslem fall ;
And, mouldering where they shroudless lie,
Ranks upon ranks the Christians die.
But now, on mountains, hills, and plains,
The glory of the crescent wanes ;
While, dancing on the winds, I see
The cross of Greece fly fair and free.'

Relenting from this martial strain, the poet adverts to the waste of life and wreck of happiness which must be the cost of success in such a contest ; and the third canto is devoted to celebrating the blessings of peace. It opens with the following beautiful and appropriate invocation.

' O that, as when the shepherds kept
Their watch by night on Judah's hills,
And round them, in deep silence, slept
Their flocks beside the murm'ring rills ;
O that, as then, that radiant choir
Would from yon starry vault descend,
And o'er me, while I touch the lyre,
From their bright spheres a moment bend,
And sound, as at the Saviour's birth,
Once more those tidings—" Peace on Earth."
Then, while a thousand voices sung,
As angels sing on heav'nly plains,
And harps, by burning seraphs strung,
Re-echoed the immortal strains ;
Oh ! then some spark of holy fire
Thro' my dark soul might haply gleam,
And teach me how to wake the lyre,
In numbers worthy of my theme.
My theme ! what is my theme ? ah ! long
The clang of arms has fill'd this song :—

O'er the pale dying and the slain,
 Where the red warrior trod the plain,
 Where, at wan Famine's hollow call,
 Death climb'd the city's leagu'd wall,
 My steps have stray'd, allured from far
 By laurel'd Conquest's dazzling car.
 And e'en perhaps from scenes, so fraught
 With proud remembrance, I have caught,
 Tho' all unwittingly, a tone
 More martial bards might fitter own.
 But now, 'tis pass'd; within my breast
 Each sterner passion sinks to rest,
 And, while along the lyre I fling
 My hand, it seeks a softer string.
 Calm as the depth of this sweet night,
 Soft visions rise upon my sight:
 O'er the green hill, and sunny plain,
 See! Plenty leads her wanton train;
 Hand lock'd in hand, and side by side,
 Hope, Health, and Pleasure, onwards glide;
 Oh! all that man can crave, I see
 Bestow'd, celestial Peace! by thee.

' Yes! by thy hand bestow'd.—Blest Power!

Whose presence once, ere angels fell,
 Reign'd thro' all heav'n, till that sad hour
 When pride taught seraphs to rebel;
 Whose presence, yet once more, shall dwell,
 Not in those realms of bliss alone,
 Where now the just and ransom'd swell
 The myriads round the eternal throne;
 Not there alone shall dwell, but thro'
 All space triumphant, when this earth,
 And this fair heav'n, shall rise anew,
 Exulting from their second birth;
 And He, whose arm is strong to save,
 Shall triumph o'er the yawning grave.'

We must make room for the concluding lines, which depict
 the future lot of Greece in the bright colouring of Hope.

' So shall these shores, these lovely isles,
 Be brighten'd with a thousand smiles;
 So, with the Syren Pleasure's voice,
 Shall valleys, rocks, and hills, rejoice.
 Once more, upon the thyme's sweet flow'rs,
 The shepherds in Arcadian bow'rs
 Shall watch the flocks of snowy sheep,
 Or by the tamarisk sink to sleep,
 Lull'd by soft bleatings from the hills,
 And murmurs from a thousand rills.
 Far thro' the air the past'ral flute
 Shall echo to the gentle lute,

Touch'd by the shepherdess, in vales,
By silver streams—what time the gales
Of summer evenings bear along
The breath of flow'rs, the voice of song.
Tow'ring in splendour to the skies,
Once more shall fair Athenæ rise,
Youth, grace, and beauty in her mien,
Of Science and of Arts the Queen.
Round her proud walls, by freedom laid,
The olive, with its peaceful shade,
Shall flourish ; and the joyous vine
Along her purple hills recline.
Oft, when the evening's loveliest beam
Dances, Ilissus, on thy stream,
When sighing zephyrs o'er thee play,
Shall Wisdom by thy waters stray ;
Rapt into heavenly musings, fraught
With lofty and extatic thought.
Then, O Eurotas, by thy shore
Shall Spartan virtue wake once more :
And, o'er Taygeta's rugged side,
Stern health the Spartan youth shall guide.
Then, as revolving year on year
Rolls on, Cadmæan Thebes shall hear
A second son, with Pindar's fire,
Sweep the bold chords of Pindar's lyre ;
Shall hear another proudly sing
The deeds of heroes to the string.
Love, purer love than that which glow'd,
Where fabled was the bright abode
Of Cytheræa, on the isle
Blest by soft Spring's eternal smile :
Or where her dearest fanes were rais'd,
Round which Sabæan incense blazed,
Cnidos, or Paphos—or where flow'rs
Immortal crown'd the laughing hours ;
When, O Cephissus, by thy tide
She play'd, the Graces at her side—
Love, purer love than that, shall fling
Forth o'er this land his downy wing ;
O'er mountain, valley, steep, and plain,
Peace, Joy, and heav'nly Hope shall reign,
And Greece—yes ! Greece—once more shall be
The fair, the beautiful, the free !' pp. 45—47.

The poem appears to have been suggested by the recollections of an actual visit to Mount Pelion, and of an evening—a summer one, evidently, from its length,—that the Author passed amid its inspiring scenery. We do not wonder that he should love to linger on such a theme ; but a few retrench-

ments would have improved the general effect of the poem, which is rather too much attenuated. It abounds, however, with picturesque description, and has afforded us much pleasure in the perusal, by calling up scenes and recollections consecrated to the fancy by the most romantic associations. It is evidently the production of a scholar and a Philhellenist of the right stamp, with whom we should delight to pass an evening on Pelion.

Art. VIII. *Cursory Remarks upon the present State of Protestant Dissenting Congregations*; with Hints relative to the best Means of securing their Prosperity, and of promoting the Revival of Religion among them. By William Hale. 8vo. pp. 20. London, 1827.

THESE intelligent and seasonable remarks have been called forth by some papers which have appeared in the recent Numbers of a contemporary religious Journal, on the subject of the supposed redundant supply of candidates for the ministry among the Protestant Dissenters. To that subject, we had occasion incidentally to advert in an article on Pulpit Eloquence, inserted in our June Number, which appears to have had at least the effect of exciting some useful discussion, and, we have reason to believe, will not be wholly inefficient in promoting the mitigation of certain abuses. Some of our statements, it seems, have been regarded as too darkly coloured, too general, and our language as too strong; the Reviewer's expressions required to be smoothed and polished down into inoffensiveness. To this criticism, with all our infallibility, we cheerfully submit, since it implies an admission of what cannot indeed be denied,—the substantial correctness of our representations. Reviewers must prepare to meet the fate of all truth-tellers, from the days of St. Paul until now, who have ever been accounted enemies by those whom they have ventured and sacrificed the most to serve. It is, however, not a little gratifying to us to find a gentleman of Mr. Hale's well-known abilities and weight of character, as well as extensive information, bearing his testimony to the truth of our observations, which he had not seen when he drew up the present Remarks. He is glad, he says,

'to take this opportunity of returning his sincere thanks to the writer of those very able and judicious observations, which he ardently hopes will be read with the most serious attention by all who feel interested in the prosperity of our churches.'

Mr. Hale differs, however, from those who imagine, that 'a surplus ministry' can ever occur.

'The perishing condition of our fellow-creatures demands that every effort should be used to increase the number of those who, by a steady, persevering, and well-directed education, are designed and fitted to supply a succession of Gospel Ministers. An awful responsibility will attach to the pastors and churches which attempt to prevent those persons from entering into the Christian ministry, upon whom the Almighty has conferred those rare and necessary qualifications which so clearly demonstrate that they are designed for the important work. At the same time, the greatest caution and vigilance should be exercised in the selection of candidates for our colleges. The general increase of knowledge among all classes of society demands that our ministers should be men of solid learning. Our students should possess respectable talents: young men who, prior to their entering into the college, shall be found to have made some progress in general information and classical pursuits, and who will cheerfully engage to continue the usual full term of six years in the Institution. But above all, they must be young men of decided and approved piety, who are well recommended by the pastor and the church to which they belong, as persons possessing acceptable talents, and who have given ample proof of their ardent desire to devote themselves to the glory of God and the immortal welfare of mankind. With such precautions, we may expect the Divine blessing upon our exertions; and confidently hope, that our students will in the end attain those advantages, which will best qualify them for the intelligent and honourable discharge of those duties that belong to the sacred and important office to which they aspire.' pp. 7, 8.

Indeed, in the present state of the world, when the harvest to be reaped is so vast, and the labourers are so few,—when the *foreign* demand for Christian teachers is so great, the case of an absolute numerical redundancy of duly qualified teachers cannot possibly occur. If then there is, as has been asserted, an actual superfluity, it must either be in relation to the existing funds for supporting the ministry, or it must arise from the unavailable quality of that excess. The funds, among Dissenters, being wholly derived from voluntary contribution, must rise or fall, according as the ministry itself is appreciated and valued, and as those principles come into operation which prompt an obedience, on this point, to the ecclesiastical rule laid down by the inspired Apostle, that 'those who are taught' 'in the word, should communicate unto him that teacheth, in all good things.' There is too much reason to believe that this rule is but little understood or practically recognised.

'By far the greater part of our Dissenting congregations,' remarks Mr. Hale, 'lie under the charge of not contributing what they ought to do for their Pastors; and an awful responsibility rests upon those who live in the neglect of this duty. The Prophet Malachi pronounced a curse upon the whole nation of Israel for withholding their tithes and offerings,

and charged the people with "robbing God." The Prophet Haggai by the word of Jehovah asks, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?" It is truly painful to observe the depressed state of many pious ministers: while many of their hearers are living in comparative splendour, enjoying the pleasures and luxuries of life, he who labours hard for the welfare of their precious and immortal souls, is left almost destitute of his daily bread! This sure index of religious feeling shews that the cause of real religion in such congregations must be low indeed. The whole tenor of Divine Revelation is directly opposed to the neglect of this *first* and important duty of Christian churches; and no reasons can possibly be given that will justify the people of God in living in habits of self-indulgence, while their Pastors remain unprovided with the comforts and conveniences of life.'

' There are many worthy pastors in various parts of the empire, who know, from bitter experience, the truth of these observations; who have been struggling for years against the tide of adversity, and whose extreme distresses are known only to the afflicted partners of their lives, and to those of their children who have been early inured to the severe privation of almost every domestic comfort. Their anguish has often been such as to render them totally unfit for the labours of the sabbath; and while they have been called to exhort their congregation to the practical exercise of every relative duty, they have been sensible that their own inability to discharge their just debts has been too freely circulated by some of their hearers; that unjust motives have been partially ascribed to their conduct, and that thus an advantage is taken, by the enemies of religion, to destroy the effect of their preaching.'

' It is no uncommon thing for good men to proceed upon false data, when calculating the expenses of a Minister and comparing them with his income. They know that working men do live, in comparative comfort, with an average of twenty shillings per week; and that if they are frugal, they pay their way and keep up their credit and character: this being the case, they naturally conclude that if they give their Minister one hundred pounds a year, then, as his income is double that of the working man, his means of procuring the necessaries and comforts of life must be doubled also.

' Now the very reverse of this is the case. The working man lives in a lodging which may cost him two or three shillings per week, while the Minister cannot find an apartment that would be deemed sufficiently respectable under twenty or twenty-five pounds a year. The working man makes a second-hand suit of clothes last him for several years, while the Minister is obliged to spend a considerable sum out of his income every year for clothes to appear in as a gentleman. The working man never has any change of linen but once in the week, while the Minister, from his habits and respectability, is obliged to act very differently. These remarks will also apply to their respective families. The working man is never expected to contribute or to subscribe to any of the charitable institutions or be-

nevolent societies of the district, while the Minister is often expected to give his assistance to them, as well as to attend to those private applications of distress which, as a public character, he feels himself obliged to do. These things, with many others which might be mentioned, will, I hope, convince any thinking mind, that the Minister with one hundred pounds per annum, is not better off than the working man with twenty shillings per week; or, in other words, that the former has not the means of purchasing more of the necessary articles of life, though his income is about double that of the latter.

‘With respect to those “stations, exceedingly interesting and important, which are suffering incalculably from the want of Ministers,” it is acknowledged, that the chief obstacle to such stations being suited with able Pastors, is the not raising a sufficient provision for their frugal maintenance.’ pp. 11—13.

Mr. Hale contends, and we think most properly, that a minister ‘has a *moral right* to that sum which provides only a ‘comfortable maintenance for himself and his family;’ and that ‘he ought not to be viewed as receiving that from the ‘hands of charity or benevolence, which, in the sight of God, ‘he is as justly entitled to, as the landlord is to the rent of his ‘house, and the tradesman to the profits of his business.’ In proportion as this principle is practically denied or disregarded, the argument in favour of the expediency and necessity of ecclesiastical establishments is strengthened: thus, both theoretically and practically, by erroneous notions on this subject, the church of Dissent is endangered.

The only way, then, to increase the existing fund, is, we are persuaded, to raise the tone of feeling, and to mend the principles. How is this to be done? How are religious bodies to be taught to set a higher estimate upon the services of the Christian minister,—to regard them as entitled to a more costly remuneration? We quite agree with Mr. Hale, that a mere diminution of the supply will not have this effect;—that able and learned ministers will not be valued in proportion to their scarcity. Were all our academies to be closed, the only consequence would be, that uneducated ministers, ignorant and vulgar intruders into the sacred office, would fill up the vacancies, and bring down to a still lower level both the demand for efficient religious instruction, and the funds for maintaining the Christian ministry. It is the quality of competent religious teaching to produce a demand for itself, and to elicit from the mind and heart that holy relish and appetite, that sense of spiritual want, and that perception of spiritual good, to which it forms the appropriate supply. It is thus with the Bible itself, as it is with the able ministry of the word: the gift must often precede and give birth to the power of appreci-

ating it and the anxiety to enjoy its possession. If then the character of the ministry be deteriorated, as regards either intellectual competency or moral qualification, the demand will be contracted, and the estimate will be depressed. It devolves upon the Christian minister in a great measure to form his congregation: if he be a man of knowledge, he will be appreciated only as he teaches them to prize and value that knowledge; if a man of eminent spirituality, he must form them to the same temper of mind, before they will be able to estimate his character aright. That want of discrimination which is chargeable on too many of our congregations, and which leads them to be content with almost any and every description of preaching that can fill up the hour,—must ultimately be traced to the low quality of the previous instruction. Hence, many an able and pious minister suffers, in his income, his comforts, and his usefulness, from the ineffective ministry of his predecessor; and if he remains faithful at his post, he must toil through many a year of discouragement, till a new generation has arisen, or till new feelings and principles have grown up, which may yield a rich harvest, not to himself perhaps, but to another who may enter into his labours.

In every point of view, the natural remedy for a depreciation of the ministry, as indicated by a diminution in the funds for its support, would seem to be, to insist upon higher qualifications as a pre-requisite for the sacred office. For after all, the character of our congregations will *eventually* be determined by the attainments, the social respectability, the moral attraction and weight of their pastors. We by no means think that the present race of Dissenting ministers are, generally speaking, valued and respected by their people as they fairly deserve; but, for this, there must be a reason either in the present state of things, or arising out of the past. The effects of a bad system are seldom visible for the first twenty years of its operation. That the Dissenting ministry has *not* risen in popular estimation, has not of late produced a fair proportion of eminent men, has not, in fact, kept pace with the times, must, it seems to us, be regarded as a fact which it is impossible to deny, and useless to conceal. The imputation of a censorious or calumnious spirit, we disclaim with infinite contempt. We shall rejoice to be assured, that there are parts of England, in which the state of our churches is more prosperous, the ministry more highly honoured and more adequately supported, among Dissenters, than is generally the case in the South. We can have no satisfaction in exposing the practical evils or defects which attach to a body of Christians with which, by our avowed principles, we are per force identified;

but our attachment is to the principles, and to the party only for their sake. We wish to see the Dissenting ministry occupying a higher elevation, worthy of the fathers of our churches, because we believe that our ecclesiastical system is the most scriptural one, and that the interests of vital religion are very closely implicated in those principles of religious freedom, catholicism, and spiritual independence which are the foundations of our dissent.

Mr. Hale's pamphlet contains several useful suggestions which we hope will not be lost upon Dissenting laymen; and we strongly recommend the subject to the consideration of all the friends of religion, whom we have the honour to rank among our readers.

Art. IX. 1. *Three Months in Ireland.* By an English Protestant. Sm. 8vo. pp. 284. Price 8s. 6d. London. 1827.

2. *A few Philosophical Reasons against Catholic Emancipation: A Letter to the Right Hon. Lord Farnham.* 8vo. pp. 32. London. 1827.

THE first of these publications comprises a poem of 800 lines, enclosed between a preface extending to 150 pages, and an appendix of extracts from parliamentary documents, occupying nearly a hundred. Of the poetical stratum thus curiously interposed, we shall present to our readers a specimen, that they may judge of the richness of the vein it contains.

‘ Oh come, return, resume your former reign ;
Ye absentees, be Irishmen again !
Protect your tenantry—there still is time
To save them sufferings, and yourselves a crime.
Stand in the station where your fathers stood,
And dare to seem unfashionably good !
Let vain Macculloch bawl with all his might,
That absentees are wholly in the right ;
Let wits or worldlings wonder at your zeal,
And rail at merit that they cannot feel ;
Satire grows weak and stingless if it find
No self-accusing echo in the mind.
See hapless Erin your support implores,
And woos you to her solitary shores,
With famish’d lips, and faintly faltering tongue,
Her shamrock wither’d and her harp unstrung.
Fly to your parent,—fly, each duteous son,
And strive to do what Grattan would have done !’

' See, when its lord an absentee has grown,
 Th' ancestral seat stand tenantless and lone.
 Cobwebs and dust, on the decaying walls,
 Mark the desertion of his father's halls;
 The deerless park and unexploring hound
 Proclaim his absence from the glades around:
 Wild weeds are gathering round the rusty gate,
 The portal clos'd, the chambers desolate.
 See, envious ivy, with its darkening shade,
 Conceals the ruin which itself has made,
 And, clinging round each flower-ensculptur'd stone,
 Entwines Corinthian foliage with its own.
 Here, where the toils of Arras' richest loom
 Wav'd in dark beauty round the pannell'd room,
 Where ever-welcome guests assembled came,
 Clustering around the hospitable flame,
 Now tatter'd shreds and smokeless hearths recall
 The skill that deck'd, the friends that throng'd the hall.
 The fading portraits of th' ancestral race
 Seem frowning o'er their desert dwelling-place,
 While their degenerate descendants shame
 Their trophied banners and immortal name.
 To Bath or Brighton they in crowds repair,
 Proud to inhale that fashionable air:
 Their strolls each morn the self-same streets explore,
 'Mid toyshops yawn'd at twenty times before;
 Yet these again they patiently search through,
 In the faint hope to turn up something new.
 There the same drones with daily dulness prate,
 Haranguing on the weather or the State!
 From dunce to dunce, from street to street, they stray,
 To banish thought, and saunter time away.
 Parties of painful pleasure try their powers
 In vain, to pass the lazy, lingering hours;
 Yet here each fool continues to reside,
 Not merely without murmurs, but with pride.
 And why? Because they see, or think they see,
 Half the beau monde partaking their ennui.
 Thus they, in some dark dirty lodging pent,
 Their useless thousands lavish on its rent.
 How much they pay for inconvenience there!
 Each room costs dearer than a house elsewhere.

' Such are the scenes, the joys, whose fancied charms
 Have lur'd so many from their country's arms.
 So many—but not all!'

If these lines have not the bitterness of satire, nor the diamond point of wit, they are true to nature and to fact, and unite the strength of good sense with the gracefulness of verse.

But it is evident that the Author himself has relied more upon his prose and his facts, than upon his rhymes. His account of the state of Ireland will be found amply to support the representation given in the first article of the present Number.

‘It will scarcely be believed,’ he says, ‘what feelings of shame and mortification I endured on my first arrival in Ireland, from finding the general unpopularity and dislike under which the Protestant clergy labour, and still more afterwards when I perceived how justly the majority deserve it. How was I not disappointed in seeing the care, the attention, the regular residence and moderate incomes of the priests contrast so unfavourably with the useless lives and overgrown fortunes of the Protestant Establishment; and how often have I not had to blush for the ministers of the faith that I professed. When I occasionally had the good fortune of meeting and conversing with Irish clergymen of a truly different character, and of exemplary virtue and charity, it only increased my regret that so few of their brethren should equal or resemble them. And how was I not grieved at finding that even of these excellent and amiable men, the greater number belonged to the lowest class of the church, the curates, and far from participating in the golden gifts of the Establishment, were generally pensioned off with a poor pittance of 75*l.* a year. In fact, the whole body of Irish curates is in general most worthy and deserving, while the higher ranks of the Establishment are paralysed and benumbed by their own excess of wealth,—overwhelmed, like Tarpeia, in ancient history, with the very gold intended to protect and to adorn them.’

The volume will be found to contain a mass of valuable information relative to the state of Ireland, chiefly compiled from public documents, and exposing the horrible system of misgovernment and oppression under which that country has so long groaned. On some points, however, the writer discovers either a sad want of information or the warp of prejudice. He will not believe that the priests are opposed to education. ‘To oppose education from a fear of its overthrowing any particular religion, must,’ he remarks, ‘be the act of one who disbelieves that religion himself.’ And this abstract assumption, he deems a sufficient proof of the falsehood of a charge resting upon notorious fact! The fact is, that the priests are afraid of losing their power and their profits: it is not necessary that they should disbelieve their religion, to entertain apprehensions on this score. ‘Every conversion from among his parishioners costs the priest, as it were, a meal;’ and, *therefore*, this Writer considers the priests as fully ‘justified in actively opposing any proselytism of their flocks.’ Of course, he strongly deprecates sending Bible-readers through the country, disapproves of using the Bible in schools, and thinks that the Hibernian Society has produced but little advantage

and much serious injury to Ireland. However, he adds, that Society is now beginning to be generally condemned by candid Protestants in Ireland. He is quite mistaken. The members of that Society have much better information respecting the *real* state of the country, than the Author seems to have picked up from hearsay during his visit of three months to Ireland.

The philosophical pamphleteer is a partisan of the opposite cast. He thinks there is no hope of converting the Papists, except by the rigorous enforcement of the popery laws. 'Un-assisted truth,' he maintains, 'is not able to contend successfully with ignorance and prejudice.' In proof of this, he appeals to the 'unquestionable' authority of the Abbé Dubois!! 'There is no human possibility of converting the Hindoos to any sect of Christianity,' affirms that veracious person: 'the circulation of the Scriptures among them, will only increase their prejudices against the Christian religion.' In like manner, the Papists of Ireland (shall we say the Irish Hindoos?) can never be converted, but by political means! We have no doubt that this Writer means well, and we agree with him in all that he says about the injurious tendency of Popery; but we can only view his pamphlet as a libel upon Protestantism, a concession to infidelity, and a bull from beginning to end.

ART. X. SELECT LITERARY INFORMATION.

In August will be published, a pamphlet containing Remarks on the Mustard Tree, mentioned in the New Testament. By John Frost, F.A.S. F.L.S. of Emanuel College, Cambridge.

Mr. Holdsworth expects shortly to put to press, a new and much enlarged edition of Dr. Pye Smith's Discourse on the Sacrifice, Priesthood, and Atonement of Christ.

In the press, and in October will be published, in two large volumes, 8vo. a new edition of Dr. Cullen's First Lines of the Practice of Physic, together with his Physiology and Nosology. In this edition will be introduced numerous extracts from Dr. Cullen's MS. Lectures, hitherto unpublished, and from his printed Treatise on the Materia Medica. Edited by John Thomson, M.D. F.R.S.E. & L. Lecturer on the Practice of Physic, and late Regius

Professor of Military Surgery in the University of Edinburgh.

Preparing for publication, A Dictionary of Latin Quantities; or the Prosodian's Guide to the different Quantities of every Syllable in the Latin Language, alphabetically arranged, with Authorities from the best Poets. To which is prefixed, a Treatise on Prosody. By William Mosely, L.L.D.

Mr. Wivell has just ready for publication, An Inquiry into the History, Authenticity, and Characteristics of the Shakspeare Portraits, in which the criticisms of Malone, Stevens, Bonden, and others, are examined, confirmed, or refuted. Embracing the Felton, the Chandos, the Duke of Somerset's Pictures, the Droeshout Print, and the Monument of Shakspeare at Stratford; together with an exposé of the Spurious Pictures and Prints.

ART. XI. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

Biographical History of the Christian Church, from the Commencement of the Christian era to the times of Wickliffe, the Reformer. By J. W. Morris. 2 vols. 8vo. 16s.

EDUCATION.

Caroline and her Mother; or, Familiar Conversations for Children. Principally upon Entomological Subjects. By a Lady. 12mo. 4s. 6d.

FINE ARTS.

A Series of Practical Instructions in Landscape-Painting in Water-Colours: containing Directions for Sketching from Nature, and the Application of Perspective; Progressive Lessons in Drawing, from the tinted Sketch to the finished Subject; and Examples of the Introduction of Figures, Architectural Subjects, particular Effects, &c. as connected with Landscape-Scenery. By John Clark. Complete in Four Parts. Illustrated by Fifty-five Views from Nature, Descriptive Objects, &c., mounted in imitation of Drawings. 6l. 6s.

MISCELLANEOUS.

Bunyan's Vanity Fair; with a Pre-

factory Dialogue for the Benefit of Good Folks who attend the Booth, the Ring, and other equally innocent Amusements. By Abdiel. 18mo. 6d.

Little Frank, the Irish Boy. By Charlotte Elizabeth, Author of the System, M'Leod, &c. 18mo. 1s. 6d.

THEOLOGY.

The Reasons of the Laws of Moses, from the "More Nevochim" of Maimonides; with Notes, Dissertations, and a Life of the Author. By James Townley, D.D. 8vo. 10s. 6d.

Missionary Excitement: a Sermon preached before the London Missionary Society. By the Rev. Henry Foster Burder, M.A. 1s.

The Gentiles gathered to the Fold of Christ: a Sermon preached at the Poultry Chapel, on Monday Evening, May 7th, 1827, to the Juvenile Societies in Aid of the London Missionary Society. By the Rev. Thomas Raffles, LL.D. 1s.

Excitements to exertion in the Cause of God: a Sermon preached at the Thirty-third Anniversary of the London Missionary Society, at the Tabernacle, May 9th, 1827. By the Rev. James Parsons. 7s. 6d.

TO THE EDITOR OF THE ECLECTIC REVIEW.

Whatever difference of opinion may exist between us on certain topics of Biblical Criticism, and however opposed you may feel to the Rev. G. S. Faber's Dissertations on Prophecy, which I esteem, or to the Theological views of Bishop Horsley, "whom I consider to be the first evangelical expositor of Scripture that has appeared in any age or nation," I am confident you would not intentionally misrepresent my meaning. I therefore trust, that you will allow me to explain in your pages, two particulars noticed in your Review of my Sermons, to obviate any misconception which might thence arise in the minds of your readers.

The following passage occurs in page 557 of your Review.

"After this signal display of failure of judgement, it will scarcely surprise the reader, that Mr. Coleman should adopt the damnatory sentence of the Athanasian Creed in all its literal intolerance and presumption; and that he should boldly affirm, that all unbelievers in the doctrine of the Trinity are as far removed from the way of salvation as the followers of Mohammed. How far he meant this sweeping sentence to apply, it is impossible to say. It would seem to include all who reject the Athanasian Creed as a disgraceful relic of the darkest age of the Church, a monument of human presumption and uncharitableness, respecting which, were it not unhappily incrustated into the English Prayer Book, two opinions could not exist among pious believers," &c. &c.

Throughout the Sermon in question I have invariably stated my opinion, that a belief of the doctrine of the Trinity, "AS IT IS SET FORTH IN HOLY SCRIPTURE," is absolutely necessary to salvation. And I purposely employed the words printed in small capitals to prevent any misconception of my meaning, to distinguish the doctrine "AS SET FORTH IN HOLY SCRIPTURE," from the doctrine "AS SET FORTH IN HUMAN FORMULAS." That this meaning was clearly expressed, the following extracts from the Sermon will show.

"It is our duty to preach this doctrine, (the doctrine of the Trinity in Unity,) BECAUSE IT IS A PART OF THE WHOLE COUNSEL OF GOD, and this WHOLE COUNSEL OF GOD we must preach unto you, whether you will hear or whether you will forbear: for necessity is laid upon us; yea, woe will be unto us, if we preach not the gospel.

"It is our duty to preach this doctrine unto you, because we are commanded, in the words of our text, to baptize in the name of the Father, and of the Son, and of the Holy Ghost. Hence we are necessitated to inculcate the mysterious doctrine of the Trinity, and to enforce this doctrine ON SCRIPTURAL GROUNDS, that we may instruct you in the offices and covenant engagement of the triune Jehovah, in whose name you have been baptized, and that you may the better understand the nature and obligation of your baptismal vows.

"It is our duty to preach this doctrine unto you, because, according to the language of our text, the reception of the doctrine of the

Trinity is absolutely essential to salvation. On this ground I have preferred the marginal to the textual rendering, and have quoted it : ' Go ye therefore and make disciples (or Christians) of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' From these words we infer, that he who does not believe the doctrine of the Trinity, **AS IT IS SET FORTH IN HOLY SCRIPTURE**, is no disciple of Christ, and has no pretensions to the name of a Christian. Nay, further, we contend that such a character is as far removed from God, and from the way of salvation, as the deluded followers of the Arabian Impostor, &c. &c.

" Furthermore, if it be our duty as ministers to preach, it is your duty as hearers to receive this doctrine. For whatever we speak to you **ACCORDING TO THE LAW AND THE TESTIMONY**, we speak in the name and under the commission of Him who hath sent us ; and the words which we speak are not the words of man, but the words of God. We, then, are ambassadors for Christ, and as though God did beseech you by us ; we pray you, in Christ's stead, be ye reconciled to God. **WE ENTREAT YOU TO EXAMINE THE BIBLE FOR YOURSELVES, ON THIS IMPORTANT SUBJECT, WITH DILIGENCE AND PRAYER ; AND TO RECEIVE THE DOCTRINE OF TRINITY IN UNITY, AS IT IS SET FORTH IN HOLY WRIT."**

The following paragraph of the Preface will further illustrate my sentiments on this subject.

" The language by which the Author has characterized the anti-Trinitarian heresy, is the mere converse of that which, if Christ be not God, must belong to every Trinitarian. For if Christ be not very and eternal God, then all who believe in his Divinity must be idolaters, because they worship as God him who is no God ; and the Spirit has expressly declared, that no idolater can inherit the kingdom of heaven. If, on the contrary, as Trinitarians contend, Christ be God, then the denial of his divinity must be a damnable heresy, and they who die in this heresy must be excluded from all possibility of salvation. These contradictory systems cannot by any ingenuity be made to coalesce. If Christ be not God, then no Trinitarian can be saved. If Christ be God, no anti-Trinitarian can be saved. The one denomination or the other denomination must eternally perish."

The following sentence occurs in page 554 of your Review.

" To extend the divine declaration to the duty of buying any human expositions, must surely appear to the Writer's better judgement, a very unauthorized and presumptuous wresting of Scripture. Blessed is he that buys and reads the interminable dissertations of Mr. Faber : says Mr. Coleman."

The meaning I intended to convey was simply this. That intellectually to understand the Apocalypse, it is necessary to study some dissertations on prophecy, and that this study is obligatory upon all, " who have money to purchase and time to read" such publications. My object was to recommend the treatises of Bishop Newton, Faber, and Gauntlett, as in my judgement the best elementary works on Prophecy, not to enforce the purchase of these particular books as a matter of duty. The paragraph might have been worded more per-

spicuously ; but, when read entire, as it now stands, it will sufficiently explain my meaning.

“ To keep the sayings of the prophecy of this book, we ought so to read the Apocalypse as to understand it. There is a twofold knowledge of the Bible—an intellectual and spiritual understanding thereof—which should be carefully distinguished from each other. The intellectual knowledge of the Bible is obtained by the application of the unassisted faculties of the human mind. This knowledge is common to the believer and to the unbeliever ; to him that fears God, and to him that fears Him not. By means of this knowledge, many of the wise, the noble, and the learned, who have neither part nor lot in this matter, are better acquainted with the historical and geographical parts of the Bible, with its minute details and subtle criticisms, than the humble followers of the meek and lowly Jesus. On the contrary, the spiritual understanding of the Bible is peculiar to the people of God, its contents being engraven on their hearts, as far as the knowledge thereof is necessary to salvation, by the finger of the Holy Ghost. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned.

“ Now, as the Apocalypse is written in typical and symbolical language, unless we intellectually understand the signification of these types and symbols, we shall know little more of the sayings of the prophecy of this book, than we should know were we to read them in an unknown tongue. As no man can understand an art or science unless he be conversant with the technical terms in which the knowledge of that art or science is conveyed, so no man can understand the sayings of the prophecy of this book unless he can interpret the types and symbols, under which imagery its sacred contents are unfolded to our view. Intellectually to understand the Apocalypse, we must compare scripture with scripture, prophecy with prophecy, and prophecy with sacred and profane history. Furthermore, to understand the Apocalypse, we must avail ourselves of the discoveries of those who have preceded us in this sacred study. So many valuable dissertations on prophecy have been published in this country, that no man can plead the want of literary assistance as an excuse for neglecting this interesting study ; and I consider the injunction of our text to be obligatory upon every individual who has money to purchase, and time to read, the familiar expositions of prophecy written by Bishop Newton, Faber, and Gauntlett.”

By inserting the above explanation, you will particularly oblige

Your obedient Servant,

Southampton, July 27, 1827.

JOHN NOBLE COLEMAN.

Willing to allow Mr. Coleman the full benefit of his explanation, we shall not add a word of comment or reply, leaving our readers to judge how far our strictures were warranted by the citations.